716 10:8

CHURCH DIVINITY SCHOOL OF THE PACIFIC LIBRARY

Vol. X., No. 8. NOVEMBER, 1920.

THE MODERN CHURCHMAN

A Magazine to maintain the cause of
TRUTH, FREEDOM, and COMPREHENSIVENESS
in the Church of England.

EDITOR: REV. H. D. A. MAJOR, B.D.

CONTENTS:

	PAGE
In Memoriam: William Sanday, D.D., LL.D., Litt.,D. F.B.A.	407
Signs of the Times:	
The Spirit of the Lambeth Conference	414
The Bishop of Chelmsford's Policy	416
Four Proposed Reforms	417
The Doctrinal Basis of a Re-united Church Rev. H. Symonds, D.D., LL.D.	420
The Need for Vigilance H. E. Walker.	427
What is Grace? Rev. John Gamble, B.D.	432
Reviews:	
Canon Peter Green's Theodicy Very Rev. Hastings Rashdall, F.B.A.	437
The Bible and Modern Thought Rev. Alfred Fawkes.	441
Domine Dirige Nos	444
The Bible and the Adolescent	445
A New Version of the Parables	447
Two New Magazines	448
Correspondence, &c.	448

OXFORD: BASIL BLACKWELL, 49 BROAD STREET

Price 1/- net. Annual Subscription, 7/6.

THE MODERN CHURCHMAN

All literary contributions and books for review should be addressed to:—The Rev. H. D. A. MAJOR, B.D., Ripon Hall, Oxford.

All advertisements and orders should be addressed to:—BASIL BLACKWELL, Office of *The Modern Churchman*, 49 Broad Street, Oxford.

THE CHURCHMEN'S UNION

FOR THE ADVANCEMENT OF LIBERAL RELIGIOUS THOUGHT

Inaugurated at the Church House, Westminster, October 31st, 1898.

President—Professor PERCY GARDNER, Litt.D., F.S.A., F.B.A., Oxford.

Vice-Presidents:

PHILIP H. BAGENAL, O.B.E.
F. C. CHANNING, Esq.
The ARCHDEACON OF WESTMINSTER, F.B.A.
The Rev. Canon CREMER.
The DEAN OF CARLISLE, F.B.A.
The Rev. HUBERT HANDLEY.
The Rev. GEORGE HENSLOW.
Sir LAURENCE JONES, Bt.
The Rev. Prof. KIRSOPP LAKE.
The Rev. W. MANNING.
The Rev. Dr. MORRISON.
The Rev. Canon PAPILLON.
The DEAN OF PETERBOROUGH.
The Rev. Canon PLUMPTRE.
J. ST. LOE STRACHEY, Esq.
The Rev. Dr. SYMONDS.

Members of the Council:

Chairman: Canon GLAZEBROOK, D.D.

Hon. G. COLERIDGE, Rev. A. FAWKES, M.A., Rev. JOHN GAMBLE, B.D., Rev. W. LUMMIS, B.D., Rev. H. D. A. MAJOR, B.D., C. NORWOOD, D.Litt., Canon PAPILLON, M.A., Mrs. REITH, Mr. H. F. WALKER, Miss E. M. ALLEN, Right Rev. Bishop HAMILTON BAYNES, Mr. W. B. GORDON, M.A., Rev. H. HANDLEY, M.A., The Very Rev. W. R. INGE, C.V.O., D.D., Prof. F. B. JEVONS, D.Litt., Rev. C. H. S. MATTHEWS, M.A., Sir HARRY REICHEL, LL.D., Rev. C. F. RUSSELL, M.A., The DEAN OF CARLISLE, Canon TOLLINTON, D.D., Rev. H. A. WILSON, M.A., Rev. C. SHARP, M.A., Rev. Dr. MORRISON, Miss A. GARDNER, Rev. J. R. COHU, M.A., Rev. W. CUNNINGHAM CRAIG, M.A., Rev. C. W. EMMET, B.D., The MASTER OF JESUS COLLEGE, CAMBRIDGE, Rev. W. M. PRYKE, B.D., Rev. F. G. GIVEN-WILSON. Hon. Mrs. MATHESON, Rev. A. J. CARLYLE, D.Litt., Rev. C. BASS, M.A., Canon G. RENDALL, D.Litt., Prebendary CALDECOTT, D.Litt.

Hon. Secretary and Treasurer—P. BAGENAL, O.B.E., 32 George Street, Hanover Square, W.1.
Hon. Auditor—Mr. ROBERT WARNER, F.C.A., 221 Moorgate Station Chambers, E.C.2.
Hon. Organizing Secretary—Miss D. NUSSEY, Westfield, Ilkley.
Assistant Hon. Secretary—Miss DOWELL.
Hon. Librarian—Rev. W. M. PRYKE, Bradninch Vicarage, Collumpton, Devon.
Bankers—LONDON CITY AND MIDLAND BANK, 129 New Bond Street, W.1.

AIMS OF THE CHURCHMEN'S UNION.

1.—To affirm the continuous and progressive character of the revelation given by the Holy Spirit in the spheres of knowledge and of conduct.
2.—To maintain the right and duty of the Church of England to restate her doctrines from time to time in accordance with this revelation.
3.—To uphold the historic comprehensiveness of the Church of England.
4.—To defend the freedom of responsible students, clerical as well as lay, in their work of criticism and research.
5.—To promote the adaptation of the Church services to the needs and knowledge of the time.
6.—To assert the claim of the laity to a larger share in the government and responsible work of the Church.
7.—To foster co-operation and fellowship between the Church of England and other Christian Churches.
8.—To study the application of Christian principles and ideals to the whole of our social life.

Annual Subscription.—Members at least 7/6; Associates, 1/-; Life Membership, £10. Cheques should be made payable to the Hon. Secretary of the Churchmen's Union.

All communications as to membership, subscriptions, changes of address, and business matters should be sent to the Hon. Secretary, Churchmen's Union, 32 George Street, Hanover Square, W.1.

The Modern Churchman is sent **free** to all full members of the Churchmen's Union.

CHURCH DIVINITY of the PACIFIC LIBRARY

THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 8. NOVEMBER, 1920. Vol. X.

IN MEMORIAM

WILLIAM SANDAY, D.D., LL.D., Litt.D., F.B.A.

THE death of Canon Sanday, on September 16th, deprived the University of Oxford of a great Christian scholar, and the Liberal school in the English Church of its most revered member.

William Sanday came up to Oxford in 1861, and save for four years as a country clergyman, and seven years as Principal of Hatfield Hall, Durham, he spent all his working life in Oxford. His relationship with the University was many sided —an Exhibitioner of Balliol, a Scholar of Corpus, a Fellow of Trinity, a Tutorial Fellow of Exeter, Ireland Professor of Exegesis, Lady Margaret Professor of Divinity, Bampton Lecturer, Select Preacher, Canon of Christ Church. After taking a good classical degree, he entered upon the study of theology, and was ordained in 1867. A younger contemporary in Oxford of Dr. Pusey, H. P. Liddon, Benjamin Jowett, Edwin Hatch, Mark Pattison, and other noted leaders in the Anglo-Catholic and Liberal movements, he kept clear of Church parties and avoided theological controversies. He produced his first book in 1872. It was on *The Fourth Gospel;* his second, *The Gospel in the Second Century*, appeared in 1876; his next work of importance was the Bampton Lectures on *Inspiration* in 1893; this was followed by his *Commentary on the Epistle to the Romans* (1895), in which he was assisted by A. C. Headlam. This Commentary, with George Adam

Smith's *Isaiah*, marked a new epoch in Biblical exegesis. In 1902 he visited Palestine, and next year published a book on the *Sacred Sites of the Gospels*. In 1905 his *Outlines of the Life of Christ* appeared in book form. In 1899 it had been published as an article in Hastings' D.B. It still constitutes the best English introduction that we have to the study of the Gospels, although the sections on 'The Miracles of Jesus' require to be read in the light of the author's change of view on this important subject. This change came about in 1912, and should in part at least be attributed to the publication of the Rev. J. M. Thompson's *Miracles in the New Testament* in 1911, and the controversy which the book and the disabilities to which the author, a young Oxford Don, was subjected on its account, aroused in Church circles. Another contributory cause was undoubtedly the deeply interesting Christological studies which Dr. Sanday had been pursuing for some years before 1912. The first of these studies was seen in three important volumes forming a trilogy in the study of the Person of Christ—*The Life of Christ in Recent Research* (1907), *Christologies, Ancient and Modern* (1910), and *Personality in Christ and in Ourselves* (1911). In these Christological studies Dr. Sanday was undoubtedly much influenced by two psychological theologians, Dr. Moberly and Dr. Du Bose, and by the American psychologist, William James. In preparing his *Outlines*, the method which he had adopted was to proceed from without inwards; he now attempted to proceed from within outwards.[1] This led him to realize the complete humanity of our Lord. He was convinced that the Deity of Christ must be sought within, and only within, the Humanity. 'To keep open, as it were, a sort of non-human sphere, or aspect of the Incarnation,' was really to deny the perfection of the Incarnation. Two quotations, the first from Dr. Du Bose, the second from Dr. Moberly, express Dr. Sanday's own conviction on this point:

> 'The whole work of Jesus Christ in humanity must be expressible, whether or no we may succeed in expressing it, in terms of distinctively human activity and experience, human effort and attainment, human predestination and realization.'[2]

[1] *The Life of Christ in Recent Research*, p. 95.
[2] *The Gospel according to St. Paul*, p. 225 *f.*

'The phrase "God and man" is of course perfectly true. But it is easy to lay undue emphasis on the "and." . . . He is, then, not so much God *and* Man, as God in, and through, and as, man.'[3]

The controversy on the place of the miraculous in the life of Christ, especially the question of the historicity of the Virgin-Birth and the Physical Resurrection, coming just after Dr. Sanday had reached his conclusion as to the relation of the Deity to the Humanity in Jesus, and in conjunction with his historical and critical studies, led him to decide against the traditional miracles. Viewed theologically, the life of Christ was *supra naturam;* viewed historically, it was never *contra naturam.* The decision was very slowly reached, and was the outcome of a number of converging lines of study: moreover, it was no easy decision to arrive at and publicly to confess.

Until then Canon Sanday had been regarded as the great champion of traditionalism—learned, cultured, reverent, and singularly open-minded. He had criticized with great ability P. Gardner's *Exploratio Evangelica;*[4] he had mourned when, as he expressed it, W. R. Inge had 'crossed the Rubicon' by abandoning the traditional conception of the character of the *Fourth Gospel;* he had stood with conservative scholars in opposition to F. C. Conybeare and Kirsopp Lake. His decision, therefore, came as a great blow to the traditionalists. It was as though Hector had deserted to the Greeks. It was urged in private that such a decision could only be the outcome of declining mental powers, and that, at any rate, any influence he might have exercised in Church circles hitherto was now at an end. It was even suggested that his impulsive chivalry towards the detested Modernists, rather than his mature judgement as a historian and theologian, had led him to side with them.

An open-minded examination of his writings in their chronological order will, we believe, account amply for his decision; no *deus ex machina* or *daemon ex machina* is required to explain the conclusions at which he arrived. The greatest credit, however, is due to his courage. He might have remained silent or have defended the Modernists without committing himself. George Salmon's views, as the result of his critical

[3] *Atonement and Personality*, p. 96 *f.*

[4] *An Eirenicon from Culture* (*Journal of Theol. Studies*, Jan., 1902).

study of the Synoptic Gospels in his old age, suffered a strange sea-change, but as we know from the preface to *The Human Element in the Gospels*, he had not the strength to publish his conclusions. Highly sensitive, extremely cautious, conscious of heavy responsibility, Dr. Sanday gave his decision, and having given it, he saw no reason to change it during the eight years of life which remained to him. He explains in simple language in Lecture III in his book *Divine Over-ruling*, published this year, the three general principles which produced his change of view :

> (1) '*Poetry comes before prose; the earlier statements are usually more or less coloured by the imagination; what we call "the plain fact, neither more nor less," is usually latest in order of time.*'
>
> (2) '*The true is not to be sought in the abnormal, though for long ages the tendency has been to think that it was.*'
>
> (3) '*The true divine is really spiritual*' (p. 64 *f*).

Hence he concludes that the Biblical miracles do not involve any real breach of the order of Nature : God works through Nature; He neither breaks nor suspends natural laws. But it may be asked : If Dr. Sanday did not believe in the Virgin Birth, how did he believe the Incarnation was accomplished? By the indwelling of the Holy Spirit in Jesus. He wrote :

> '"*Descendit fons omnis Spiritus Sancti et requievit super eum.*" Why should we not endorse this? We may surely take it as compatible with a full and true humanity. We know that . . . there have been implanted what the ancients called "seeds or germs of the Divine Word.' May we not also believe that there was One in whom the fullness of that Word dwelt bodily?'[5]

The difference between the indwelling of the Spirit in Him and in other men is one of degree. He is the first-born among many brethren, and at the same time 'the image of the Invisible God' (Heb. I, 3; II, 10, 11; Rom. viii, 29).

Since Dr. Sanday's death, a little book of his, *The Position of Liberal Theology*,[6] has been published. It is a criticism of the Bishop of Zanzibar's volume, *The Christ and His Critics*, and it states once again Dr. Sanday's position in regard to miracle, which he asserts

> 'is the one crucial question, which brings to a head and includes all the rest' (p. 32).

[5] *Op. cit.*, p. 77 *f*. [6] The Faith Press (1920), price 2/6 net.

He states also his attitude towards dogmatic authority:

> 'The liberal frankly does not start, and cannot start, from authority of any kind' (p. 23).

It seemed to him that the crying needs of religious life to-day are truth and reality, simplification and intensification, and an avoidance of *a priori* reasoning in our theological thought. Though he had long hesitated, he felt at the end quite secure in his decision. He writes:

> 'The position that I have reached, such as it is, is one that satisfies me.'[7] 'I do not disclaim the name of Modernist. The name describes justly what I aim at being. I aim at thinking the thoughts and speaking the language of my own day, and yet at the same time keeping all that is essential in the religion of the past.'[8]

The effort to deliver the Christian religion from the incubus of a false conception of the miraculous was that which attracted most attention to his teaching in larger Church circles. The smaller circle of New Testament scholars owes him a debt of another kind. Early in his career as a scholar, Dr. Sanday engaged in the lower or textual criticism of the New Testament. In this he was associated with Bishop John Wordsworth, H. J. White (the present Dean of Christ Church), Dr. Headlam and others. He published texts in *Studia Biblica*, &c., and brought out a most useful little book, *Appendices ad Novum Testamentum*, which can be heartily recommended to every young student of the text of the N.T. Dr. Sanday next passed by a natural transition to the higher, or historical and literary, criticism of the N.T. His investigations into the character and relations of the Synoptic Gospels achieved remarkable results, and enabled Oxford, which in N.T. studies had lagged behind the Cambridge of Lightfoot, Westcott and Hort, to outstrip the sister University. These studies were carried on in a *seminar*, in which Dr. Sanday associated Canon Sir John Hawkins, the Revs. W. C. Allen, B. H. Streeter, W. E. Addis and others, with himself. One result of this was seen in the publication in 1911 of *Studies in the Synoptic Problem*. These studies established for students the priority of St. Mark's Gospel, and the certainty that it had been used by the writers of the first and third Gospels. A second result established was that the writers of the first and third Gospels had both used another

[7] *Op. cit.*, p. 40. [8] *Divine Overruling*, p. 67.

document, usually described as Q, or the Logian Document, which consisted largely of discourses of our Lord. A third result established was that our first Gospel was not written by St. Matthew, although it almost certainly contains a Greek translation of the collection of Aramaic sayings of our Lord, which the Apostle Matthew, according to an early and reliable tradition, committed to writing. Many minor tasks were achieved, *e.g.* the true ending of St. Mark's Gospel was conjecturally reconstructed, in place of the false ending (xvi, 9-20) which we have in our New Testaments and from which the Gospel for Ascension Day is taken. By the comparative and critical method of studying the Synoptists, the peculiar characteristics and point of view of each of the three Gospels was brought out with great clearness.

One practical result of this study has been to show that there are strata in the Synoptic Gospels, and that these strata are not of equal historical value. Hence it is no longer possible for a student to say: 'If you discredit a statement, *e.g.* in Mt. 1, you discredit the historical value of Mt. v or Mt. xxvi.' That kind of argument will not do to-day, because we now know that each of these three chapters belongs to a different literary source, and so the historical value of any statement in any one of these chapters will depend primarily upon the historical value of the source to which it belongs, as well as upon its intrinsic probability. Thus Sanday and his *seminar* helped to do for the Synoptic Gospels what Wellhausen and Driver and others had done for the Hexateuch. This has undoubtedly been a gain, although we do not yet see all the implications of the new truth.

Another valuable thing which Dr. Sanday did was to deliver Oxford theological study from insularity by bringing before the notice of English students at regular intervals the work that was being done by continental scholars, especially the Germans. Some have thought, who did not like his conclusions, that he was too much influenced by the Germans. In his last book he replies to this charge:

> 'I believe that the extent to which this charge holds good is really very small. I should very much wish to do justice to what I owe to Germany . . . But I also know enough of the history of my own thinking to know that its main lines have been independent. I should

be sure of this, if only from my knowledge of the part which Bishop Butler has had in determining them' (p. 30).

We may not deal further with Dr. Sanday's writings, beyond saying that his smaller works on Priesthood and Sacrifice and Reunion deserve the attention which is often given to larger volumes. His literary style was marked by distinction. He was a master of *nuances*, and sought *le mot juste* until he found it. As a man his appearance was refined and attractive, his manners courteous in the extreme, and his modesty remarkable. He spoke of himself with singular frankness and quite extraordinary humility, considering what he was and what he had achieved. He said on a public occasion:

'What is there in anything of mine that should really enjoy more than a very ephemeral life? I am not a scholar, where a scholar comes. I am not an able man, where an able man comes. I am certainly not a good writer, where a good writer comes. . . Perhaps the best that could be claimed for me is a certain rightness of aim. Or "rightness" may be too strong a word.'

His estimate is true in part. His books had so great a present value, and dealt with subjects which were so much alive, that they must become rapidly out-of-date. His real achievement was the interest which he aroused in Biblical studies in Oxford, the fruitful and judicious leadership which he exercised, and above all the example of kindness, modesty, reverence, breadth of view and sound judgement which he exhibited. He had the fine taste of the scholar and the old world courtesy of the great Victorians.

It is told of him that a clergyman who attended one of his vacation lectures was so impressed by his benignity of manner and appearance that he exclaimed at the conclusion:

'I have often heard of the milk of human kindness, but now I have seen the cow.'

The names of Sanday and Driver will be associated for at least a generation to come in the minds of the younger Oxford Biblical scholars as those of two great teachers, who by laborious scholarship and cautious induction helped to deliver us from the tyranny of the belief in the plenary verbal inspiration of Scripture, and gave us a view of the origin of the Bible at once historical, comprehensible and credible.

SIGNS OF THE TIMES

The Spirit of the Lambeth Conference.

The proceedings of the Lambeth Conference have received so much commendation from such varied quarters that there is a danger lest the Conference members should incur the woe pronounced on those of whom all men speak well. Yet there is an *anima humana naturaliter Christiana*, whose verdict is not only that of men, but of God. When it expresses itself in approval or disapproval, we realize the soundness of the aphorism of the Rabbi Chananiah ben Dosa:

> 'With whomsoever the spirit of men is pleased, the Spirit of God is pleased: and with whomsoever the spirit of men is not pleased, the Spirit of God is not pleased.'

We do not mean for one moment that the Encyclical Letter or the resolutions and reports of the Conference bear the marks of infallible wisdom. That is in certain instances very far from being the case. What we really mean is that they reflect something of the Spirit of Christ both in their attitude towards humanity and in their attitude towards ecclesiastical tradition. We propose in our next issue to deal with certain of the reports[1]. On this occasion we must limit ourselves to drawing attention to their spirit.

The best account, which we have seen, of that spirit is that given by Bishop Lawrence, of Massachusetts, in the *Chronicle* (the monthly magazine of the Protestant Episcopal Church, U.S.A.) for October:

> 'The one feature most marked was the spirit of the whole conference. Here were two hundred and fifty men of strong and deep convictions, differing sharply at many points. There was, however, never a moment when it was not the purpose and act of everyone to meet the other with the utmost consideration and understanding. As a type of this spirit it was most interesting to note how men at the two extreme wings would concede all that they could conscientiously in order to come together; and there were several times when the Bishop of Zanzibar, who protested against the consecration of Bishop Henson of Hereford as a heretic, joined with Bishop Henson in so adjusting the phraseology of resolutions that they as well as the Conference could all support them.
>
> 'I must say that my interest in active efforts for the organic union of the Churches has not been keen, for it has seemed to me that we all need the deeper religious, moral, and social experience, lasting it may be for years or generations, before we shall have reached a point

[1] These have been published by the S.P.C.K., price 2/- net.

where any appreciable organic union can take form. There has always seemed to me danger in forcing the diplomatic or mechanical side of Christian unity; and the experience of the last few centuries has shown how the members of the Christian Churches and even the Churches themselves may unconsciously melt together into a common spirit and purpose.

'I now have to say that the spirit of this committee and of the Conference and the message which has gone out to the Churches must, it seems to me, make a fresh, suggestive, and really great contribution towards the reunion of the Churches—not that it is to come in our day; but this appeal, sifting down into the hearts and intelligence of all Christian people, must have its effect in giving to all a larger conception than that which we have had before of the reunion of the Churches and a greater hope of its final consummation.

'To put this in concrete form—the Archbishop of York said informally, 'I was born, brought up, and baptized in the Presbyterian Church of Scotland. I was received into the Episcopal Church and am now an Archbishop. I should esteem it a privilege and an added consecration and of course no repudiation of my orders if our relations with the Presbyterian Church were such that I could now receive such ordination or commission from the Church of my fathers as would enable me to minister in the Presbyterian Church and to administer the Lord's Supper to its people; and I should feel that no Presbyterian minister would repudiate his ministry if he should receive ordination at my hands and while still remaining a minister of the Presbyterian Church be able to administer the Lord's Supper in the Church of England.'

One who met many of the Bishops at the Lambeth Conference of 1908 compares them thus with the Bishops of the Lambeth Conference of 1920:

'I found the Bishops becoming more self important as the Conference advanced. They entered the deliberations as men charged with responsibility—they grew into supermen who had to determine the fate of the Church. They regarded themselves in many instances, as men who had to say the last word on many subjects and believed that their word would be decisive. This year the exact opposite happened. As the discussions proceeded the Bishops grew in humility. They asked themselves "who is sufficient for these things?" The complexity of modern life lay upon them, the fallibility of human judgments was ever present in their minds and they realized that they had to justify their conclusions in the light of revelation, history and the Christian world. I have seldom met men more impressed by the thought of their personal unfitness to come to final decisions and more submissive to the leading of the Holy Spirit. It has been my lot to meet many of them of different types and the contrast between the effect of the two Conferences on their minds was striking. The 1908 Bishops gave the impression "We are the men who will make history because we are the Bishops." The 1920 men left the mark "We have to discover humbly the will of God and may God help us to come to right conclusions."'

This comparison reveals the secret of the success of the Conference of 1920.

The Bishop of Chelmsford's Policy.

The Bishop of Chelmsford, whom we in common with our fellow-Churchmen honour for his work as an evangelist among the poor in East London and his organizing energy in his new diocese, delivered a powerful speech at the opening of the Southend Church Congress. He pleaded for more cordial relations between Anglo-Catholics and Evangelicals. He is convinced that both parties can live happily together within the bounds of the national Church providing certain preliminary arrangements be made. If these arrangements can be made—we deal with their precise character elsewhere—then the Bishop feels sure that in 'a new atmosphere' of mutual trust and united effort, Anglo-Catholics and Evangelicals can love each other as brethren. There are, he points out, four possible attitudes towards fellow-Churchmen whom we are tempted to dislike and distrust:

(1) The policy of *repression*. This is impossible to-day in the case of the Anglo-Catholics.

(2) The policy of *toleration*. This is very unsatisfactory, for it rests on no settled principle.

(3) The policy of *expulsion*. When we are working for the unity of Christendom, such sectarian action would be grotesque.

(4) The policy of *whole-hearted inclusion*. This is wise and Christian.

All this is really magnificent and statesmanlike on the part of the Bishop, but why does he apply it only to the relations of Evangelicals with Anglo-Catholics? Is there not a third school within the Church of England which requires to be dealt with in accordance with the policy of 'whole-hearted inclusion,' and not in accordance with the policies of repression, toleration and expulsion? Has the Bishop forgotten the existence of the Liberal or Broad-Church or Modernist party, or does he deliberately exclude them from his policy and its benefits? We are delighted to see that the *Church Times*, in its leader of October 22nd, has expressed our own misgivings, or rather our uncertainties, about the exact scope of the Edict of Milan of which the Bishop is the herald:

> There is another question. It is significant that in the Bishop of Chelmsford's speech only Evangelicals and Anglo-Catholics are men-

tioned. But how about the Modernists? There is one sentence of the Bishop's which apparently refers to them. He says: 'There is a gospel in which no Fall is proclaimed, no real Atonement professed, and the power of the Resurrection unknown—I cannot be a minister of such a gospel.' It is hard not to see here an allusion to a recent utterance of Canon Barnes and to the Bampton Lectures of the Dean of Carlisle. Is it possible that we are being invited to join the Evangelicals in an offensive and defensive alliance against Liberalism? Or is it simply an invitation to two of the parties in the Church to compose their differences, nothing being said about the third party because that can be said later? But the question can hardly be discussed without knowing whether the 'whole-hearted inclusion' of the Catholics is to imply the 'whole-hearted inclusion' of the Modernists likewise. These are questions which will inevitably be asked. If we ourselves ask them, the Bishop of Chelmsford will not misunderstand us, or conclude that we are otherwise than most grateful to him for a large-hearted and large-minded pronouncement.

For ourselves, although in this case we but faintly trust the larger hope, yet we do not hesitate to assure the Bishop that he would be assisting to create a new epoch in the life of the English Church (*Ecclesia Anglorum*)—which is wider than the Church of England (*Ecclesia Anglicana*)—if he is really and whole-heartedly resolved to become the leader in a policy of Christian comprehensiveness, which is to include not only Anglo-Catholics, but Modernists as well. If, however, the Bishop is merely seeking to promote a defensive and offensive alliance with the Anglo-Catholics against the Modernists, it will be well for him to realize at an early stage that his policy is doomed to failure and disaster. Church ritual cannot be crystallized and Christian orthodoxy cannot be stereotyped. The one must be many-sided and experimental, the other must be progressive and protean, whilst the object of worship and the substance of the faith must remain unchanged.

The Bishop may not perceive what we venture to hope the *Church Times* will grasp in no distant future, *viz.* that the real choice for the English Church is not between Anglo-Catholicism and Protestantism, but between Romanism and Modernism, and that English Modernism is only another name for Catholicism in a really comprehensive and progressive form.

Four Proposed Reforms.

The Bishop of Chelmsford, in his address to the Church Congress last month, specified four classes of reform as immediately desirable. First, revision of the oath of Canonical

obedience and of the Declaration of Assent. Secondly, further definition of the rights of bishops, and the introduction of a system of Church government by means of diocesan and provincial synods. Thirdly, the promulgation of a system of Church law—a new *Codex Juris Ecclesiastici Anglicani.* Fourthly, reform of the Ecclesiastical Courts. The Bishop only outlined very briefly his views under each head: hence an adequate estimate of his proposals is impossible, and in any treatment of them there is a danger of misunderstanding. It is important, however, that Liberal Churchmen should take note of them.

The Bishop's objection to the present oath and declaration is that they are ambiguous. We should prefer to say that they are not precise. This is not due to accident or carelessness, but is deliberate. Its aim is to admit of reasonable freedom. The diocesan bishop is not a Pope, and the Prayer Book and Articles are not to be interpreted with scribal literalism. Before the Bishop of Chelmsford undertakes to alter the Declaration of Assent, it would be well for him to give serious thought to the reasons which led to the change in the form of Clerical Subscription in 1865, and to ask himself whether those reasons do not hold good to-day. Had that change not been made, the Church would have repulsed from her ministry many an excellent ordinand, whose head was clear but his conscience tender.

However, it would appear that the Bishop is most concerned in this connection with the Act of Uniformity. He says of it:

> 'Practically it is dead and buried, and yet theoretically, it is alive.'

We are having in our churches to-day all sorts of services such as the Act never contemplated. What we need, says the Bishop, is not suppression in this matter, but

> 'wide, very wide variations in our Uses . . . to meet the legitimate demands of all the varied temperaments found in the Church to-day.'

But, he adds, let this be done by authority, and not by toleration or by personal caprice.

Our readers know that some years ago and at intervals since, we have urged that the best Prayer Book revision would be achieved by encouraging the representatives of the Evangelical, Anglo-Catholic and Liberal parties to revise and enrich the

Prayer Book in accordance with their own ideals, and then by authorizing the three uses and issuing careful regulations for their due sanction in parish churches. Because our Church authorities were unwilling or afraid to act on this principle, we have been dilly-dallying with B.C.P. revision for a dozen years and have accomplished nothing really satisfactory. It is not too late to revise on the principle of alternative uses, and we hope that the Bishop will persuade the Convocations to adopt that method. The definition of the Bishop's powers, and the government of the Church by diocesan and provincial synods, are proposals that will receive the general support of Liberal Churchmen, who as a body are believers not in autocratic, but in constitutional government.

The compilation of an up-to-date *Codex Juris Ecclesiastici Anglicani* is, we venture to think, a task of far greater complexity than the Bishop has realized. What is the true relation of the Canon Law to English Statute Law? How does the Canon Law stand to English Common Law? Is the Canon Law binding on the laity? These and other exceedingly intricate questions arise in this connection. In the disestablished Church of Ireland or the non-established Church of New Zealand, it is comparatively easy to produce a digest of Church law having authority in the province or in any particular diocese, but in England, where the Church is established and various dimly-defined but ancient prerogatives, rights and usages exist, to draw up a new and authoritative set of Canons in which nothing that is valuable is to be excluded, nothing that is obsolete to be admitted, neither repetition, inconsistency nor obscurity to be allowed, would require a second Tribonian and such a body of jurists as is beyond the power of the English Church to command.

Reform of the Ecclesiastical Courts would have the support of Liberals providing that no alteration is made in the right of appeal to the Judicial Committee of the Privy Council. Any attempt to deprive Churchmen of this right, or to alter the constitution of that court for ecclesiastical causes would be strenuously resisted by Liberals, who rightly regard this Appellate Court as one of the great guardians of freedom, comprehensiveness and progress in the National Church.

THE DOCTRINAL BASIS OF A RE-UNITED CHURCH

By the Rev. H. Symonds, D.D., LL.D., Christ Church Cathedral, Montreal.

HITHERTO the principal writers on Church Unity have given but little consideration to the question of the place of Creed in a United Church. The Chicago-Lambeth Quadrilateral postulated the Apostles' and the Nicene Creed as the doctrinal basis of reunion, and since these Creeds, though not largely used except in the Anglican Church, were, nevertheless, taken over from the ancient Church by the Reformers without discussion, this proposition has met with neither question nor opposition. It seems to be assumed that these Catholic Creeds will be accepted without demur.

This assumption is shared by Dr. Headlam in his highly important *Bampton Lectures*, a volume which surely strikes the death-knell to any hopes that may still be entertained in some quarters that the Tractarian theory of the ministry of the Church can become the accepted view of the Anglican Church.

Dr. Headlam's examination of the origin of the Church and its ministry is a scholarly and thorough piece of work. But when we come to the subject of the place of Creed in a United Church, we at once are made to feel that this is a topic concerning which but little discussion is needed. Dr. Headlam supposes there will be no particular difficulty about the acceptance of the Nicene Creed. Nor does it seem to occur to him that it is possible that there is a good deal to be said against this proposition. This is the more surprising, because the Regius Professor is no mere dogmatist. He can suggest, with reference to some of the controversies of the fourth and fifth centuries, that

> 'It may well be doubted whether there is any justification for condemning those whose doctrine seemed in some ways imperfect . . . It was the ecclesiastical passion, the political enmity and racial antipathy that were aroused, which transferred these theological differences into permanent schemes.'

Very truly he says that 'an excessive desire for verbal orthodoxy defeats its own ends,' and that then 'orthodoxy becomes the enemy of Catholicity.'[1] But all the more for these sensible utterances, one regrets his failure to give us any examination or criticism of the relationship of Creed and Dogma to the Gospel. Dr. Headlam simply lays down the Nicene Creed with the Holy Scriptures as the doctrinal basis of Christian Unity. He does just glance at the suggestion that the Scriptures alone should constitute that basis, but he thinks 'experience has shown that a religious society requires a somewhat more definite standard of union than the Bible gives.'[2] Some people may think that experience teaches the very opposite. But, however this may be, it by no means follows that if a re-united Church must have a doctrinal basis, such a need is supplied in the Nicene Creed.

With much of what Dr. Headlam says in praise of that Creed all will cordially agree. It has 'unequalled merit.' It has 'dignity and power.' There is no other document 'with greater completeness yet economy of theology.' Granted. But none of these considerations go to the root of the matter. The Creed has weight, excellence, grandeur. It is one of the great achievements of the human mind. But is it suited, in our times and in our environment of philosophy, science and criticism, to become the doctrinal basis of a United Christendom? Dr. Headlam, speaking with high authority, replies, Yes. There are many with some claim to be heard who say, No. And what is more important, there is a large and we fear a growing number of men and women of knowledge and goodwill who silently fold their tents and steal away from the Church, who, if they would speak, would also say, No. But, alas! they do not think it worth while to say anything!

It has been pointed out by more than one recent writer that the gulf which separates us, in our view of the universe, and in our knowledge of the past with its consequent reactions upon thought and conviction, from the Reformation period, is wider

[1] On the other hand, Dr. Headlam is no 'modernist' (see p. 237). He can even be petulant in his objections. 'Evidence,' he writes, 'has little weight with a modern critic' (p. 10). See also p. 49, n. 1.

[2] P. 231.

and deeper than that which separated that period from the medieval. Neither science nor historical criticism had any influence upon the theology of the Reformers. Let the reflective student consider all that follows from that fact. Reformers were as much opposed to the Copernican astronomy as were Catholics, and used just as hard language about it. If Luther said some severe things about the Epistle of St. James, it was on theological, not on critical grounds. It was quite natural, therefore, that the Catholic Creeds should be accepted without comment by the Reformers. It could scarcely be otherwise. If here and there some faint perception of what was coming was dawning upon the minds of a few humanists and philosophers, these things were hidden from the confident upholders of authority, whether Catholic or Protestant.[3]

It was inevitable that the Creeds should, sooner or later, be examined in the light of science and criticism. But it is only of recent date that the results of this examination have been introduced to the general reader. Even in clerical circles, the subject has been evaded. Few have studied it, and those who have done so have shrunk from speaking of it in popular gatherings of either clergy or laity. And so it comes to pass that even so distinguished a theologian as Dr. Headlam can treat the Doctrinal Basis of the Church as though the estimate of the Nicene Creed had in no respect changed since the Reformation. Yet we have all read at least Dr. Bethune-Baker's illuminating study of the Apostles' Creed, and what is there said has large application to the Creed of Nicea. Most of us by this time have read Mr. Hutchinson's Hulsean Lectures on *Freedom in the Church.*

The problem of the place of Dogma, and the associated problem of the function of doctrinal tests in the Church of the future is now fairly in the arena, and it is in the best interests

[3] 'If we examine either Lutheran or Reformed theology, we find that the Reformers have much more in common with the Schoolmen of the Middle Ages than with modern thinkers. The problems which they propose, the way they formulate them, the premises from which they essay, the solution and the methods they employ, are essentially medieval, not modern.'—*History of Religions*, Vol. II, p. 368, by George Foote Moore. So also E. C. Moore in *Protestant Thought since Kant*, Chap. I.

of all concerned that it should be frankly stated and freely discussed.

The correct and complete statement of the problem as it is now shaping itself is extremely important. Without clearly apprehending the core of the subject, we shall dissipate our time and perhaps lose our tempers for nothing. It is just here that one of our Canadian clergy signally fails in some recent criticisms of 'Modernism.' Canon Cayley, if I have understood him aright, virtually says (and I mention it because there are probably many others with the same limited horizon):

> 'If we allow you Modernists to interpret two or three articles of the Creed symbolically, and—he added this concession later—make some arrangement by which you will be allowed to place a note of interrogation after the clause on the Virgin Birth, will you be satisfied and cease from disturbing the peace of Jerusalem?'

But the question is by no means simply one of symbolic interpretation of some articles of the Creed, or of non-literal interpretation of others. That is only a part of the problem, and one which scarcely touches the core of the matter. The problem to-day is much larger. It concerns the essential nature of Christianity. Is our religion a religion of the letter or of the Spirit? Have or have not the historians of Dogma made out such a case against the infallibility and literal authority of the Creeds that the modernist is justified in asking that a credal basis of Christianity be frankly abandoned?[4] Does or does not the careful examination of the teaching of Jesus, studied in the light of its historic background of Hebrew tradition of the Old Testament, and of Apocalyptic and other post-canonical literature, render it certain that a credal test was never contemplated by Him as the final test of a disciple? A good deal of water will flow under London Bridge before these questions are settled, but these, and not questions of symbolic or non-literal interpretations, are central. In short, the question is none other than, 'What essentially and fundamentally is Christianity?'

[4] The sense in which the terms Dogma and Creed are used is of great importance. I use them in what I believe is their strictly proper sense. A dogma is a decree of the Church set forth as infallible and that cannot be rejected except on pain of excommunication. A Creed is a collection, systematically arranged, of such Dogmas.

There is, as Dr. Hatch long since pointed out, a great gulf between the Sermon on the Mount and the Nicene Creed. The tests of a disciple applied by Jesus are quite other than the tests of those very mixed assemblies which gradually produced our Creeds, and rejoiced to fix the stigma, and sometimes the penalties, of heresy upon minorities. Yet, knowing as we do to-day the Greek background and environment of the Creed builders, we can understand them, and 'to know all is to pardon all.' But that is no reason why we should bring the twentieth century under the yoke of the fourth, nor, indeed, whatever a Faith and Order Conference may recommend, can it be done. The method of producing unity by casting out all who differ from ancient forms and traditions is, surely, for intelligent people, outworn. It is hard to suppose that any representative body of Christians will accept the Nicene Creed as the doctrinal basis of modern Christianity. We can, I submit, get much nearer to the 'mind of Christ' in this matter.

But suppose the Conference on Faith and Order should agree to propose to the Churches this Creed as its standard of doctrine, in what sense will it be imposed? Will its literal interpretation be insisted upon? It is certainly not at present, even by many vehement opponents of Modernism. In all our Churches there is a considerable element of more or less 'Modernistic' thought. Will that element consent under the circumstances to any imposition upon a United Church of a more rigid orthodoxy than prevails anywhere outside the Greek Communion to-day? And does our knowledge of the past history of the Greek Church justify the conclusion that the acceptance of their estimate of orthodoxy will advance the cause of religion or morality in the world at large? On the other hand, if the Nicene Creed is to be adopted with the understanding that it may be interpreted liberally, which might easily, and probably would, come to mean in pretty much any sense you like, is it worth while laying down as the doctrinal basis

[5] I leave out of consideration the Roman Church, as it is not joining in the Conference on Faith and Order.

for a United Church any Creed on such terms? Would it be either politic or profitable?[6]

The discussion now raging round the Creeds is not so very different in its principles and conditions from those which had to do with the historical criticism of the Bible, and the historical investigation of the origins of the Christian Ministry. The former has shown us how the Bible came to be just what it is. The latter has shown us how the ministry of the Church has developed. Criticism has in both cases, however, modified our views of the authority which belongs to the finished result. Much the same will be the conclusion of the discussion about the Creeds. The forms that grew up under the old conceptions of the Bible, the Church, and Dogmatic Christianity, have been well called by Auguste Sabatier 'Religions of Authority.' To-day authority of the external kind has broken down, and to adapt the words of the distinguished South African, Smuts:

> 'Theology has once more struck its tents and is again on the march.'

And to-day the quest is for 'The Religion of the Spirit.' And because the religion of Jesus was not credal or dogmatic in form, but spiritual, it is capable of, and indeed demands, purer and more spiritual expression to-day.[7]

Let me conclude with an illustration drawn from the realm of astronomy, of what seems to be taking place in the world of theology. In ancient times men's minds were greatly exer-

[6] Dr. Bethune-Baker has satisfactorily argued that the acceptance of the 'values of the Creed' justify non-literalists in their adhesion to the Church. The argument is good for an inherited creed, but it does not seem to me to be satisfactory in the case of the definite formulation of a new Creed or the deliberate re-formation of an old one.

[7] The following eloquent and inspiring passage from Dr. Pringle-Patterson's Gifford Lectures on *The Idea of God*:—'Changes in our conception of nature may be fatal to one formulation after another; accidents of expression may drop away in deference to historical criticism, nay, much that *seemed* of the very essence of religious faith may have to be left behind. But each time that the earthly body of a belief is laid in the dust, it receives a more glorious spiritual body, in which it continues to function as of old in the heart of men. Faith, which is an active belief in the reality of the ideal, is the very breath by which humanity lives, and it will reconstitute itself afresh as long as the race endures' (pp. 81, 82).

cised with the question: Upon what foundations does this earth of ours rest? It was assumed as unquestionable that it must rest upon some foundation. But with the birth of modern science it was discovered that, after all, the earth had no foundations, nor was it made so fast that it could never be moved; but that, on the contrary, it was moving with inconceivable speed through inconceivable space. What, then, held it in its proper course? What prevented irretrievable dissolution and ruin? The answer was the attraction of the sun, from which, indeed, it had come. May not this truth of the material order be a parable of the truth in the spiritual order? Men are still asking for foundations; infallible, unchangeable, immovable foundations upon which to build up the fabric of religion. They suppose that religion cannot continue without infallible books, churches, persons. But what is religion? Is it not the attraction of the soul to the Infinite Source from which it comes? And if Jesus, 'being the effulgence of the Glory' of our Spiritual Sun, loses His attractive power, no systems of doctrine will avail us anything. Are we not discovering that we do not need a dogmatic basis for Christianity, any more than the captain of the ship needs his chart when the pilot is on board? It is by the Spirit that we live, and the Spirit is the attractive power of the spiritual order. The attempt to hold men to truth by dogma is largely inspired by fear and doubt of the Holy Spirit. Theology, indeed, we may and must have; a theology on the one hand not dissociated from the past, nor on the other a mere rearrangement of specimens preserved from the past—a *hortus siccus*—but a theology which we may call our own. We shall express the old faith in a new way, our own way, but we shall not erect our new way into an absolute test of Christianity. No one of the myriad forms of the activity of the one Spirit upon many minds will be imposed as a test of membership within the family of God, still less of salvation; but rather they will be guides and helps, a means to bring men to the full consciousness of the attractive power of the 'Christ after the Spirit.'

THE NEED FOR VIGILANCE

IF the Churchmen's Union is to be a competent custodian of the interests of Liberal Churchmanship, it should be vigilant and far-seeing. Strong and influential as the Union admittedly is on the intellectual and academic side, it is possible that it may fail disastrously to safeguard the Liberal cause in the sphere of practical politics. While the academic Liberal is star-gazing, his enemy may be undermining his watch tower. There is a real danger that Liberal Churchmen may find their position seriously and suddenly menaced by the operations of energetic politically-minded Churchmen, whose ideals and aims are totally different from their own.

Hitherto the Liberal Churchman has dwelt secure in the knowledge that no injurious change, whether legislative or judicial, could be made in the law without, in the one case, the passage of a Bill through all its stages in both Houses of Parliament, and the other the possibility of an appeal to the Judicial Committee of the Privy Council. But now the conditions have changed. It is true that, under the Church Assembly Act, Parliament still has a veto on legislation proposed by the Church Assembly, and that (for the present) the Judicial Committee remains the final court of appeal in ecclesiastical causes. But the point to be remembered is that the Church Assembly now has a complete power of initiative, and a measure submitted to the Ecclesiastical Committee of Parliament by the Legislative Committee of the Church Assembly will go from the latter to the former with a strength of backing comparable to that with which a Government Bill is introduced into Parliament. This will be so, notwithstanding that such a measure may have been strenuously but unavailingly opposed in the Church Assembly by Liberal Churchmen as inimical to what they believe to be the true interests of the Church. Such a measure need not even originate in the Church Assembly. We have recently had a remarkable example of what may happen. The Church Assembly, being bound by the terms of its constitution to give a primary place to the preparation of a measure

conferring powers on Parochial Church Councils, has adopted as a basis for discussion a draft measure prepared by a private individual on his own initiative. What a private individual or committee can do in one case can be done in all probability in other cases, no matter how technical or controversial the subject may be. Those who act in this way are likely to score an initial advantage for the promotion of their own views. Few things have surprised the writer more than the uncritical attitude with which the proposals of Lord Wolmer's Parochial Church Councils (Powers) Measure have been received by large numbers of Anglican laity. But where were the measures embodying the proposals of Liberal or Evangelical Churchmen?

The Churchmen's Union is the only organized association of Liberal Churchmen. It is not, and does not seek to be, a party organisation in the ordinary sense of that term. But we submit that under the new conditions with which it is faced, it is of the highest importance that it should be an effective instrument not only for the advancement of Liberal religious thought, but also for the promotion of a Church policy which shall be inspired by Liberal ideals. To the latter end we suggest that Liberal Churchmen are at least entitled to look to the Union for the timely preparation of a clear and courageous statement of the Liberal case upon the ecclesiastical issues of the day. In appropriate cases allies might be sought, and practical action upon special lines might be taken. Liberal Churchmen will make a great mistake if they let things drift until an anti-Liberal attack is sprung upon them. They will be wise if they foresee the dangers, and get in a vindication of the Liberal position first.

We may perhaps illustrate what we are trying to drive home in this article by a reference to the two questions of Establishment and Ecclesiastical Courts.

1. *Establishment.* A large number of Liberal Churchmen attach the greatest importance to the maintenance of the Establishment. They are prepared to defend the principle and, to a considerable extent, the practical application of the principle in England. But the principle is now questioned and even threatened from within the Established Church, and there are

leading Free Churchmen who regard the abrogation of the existing State Establishment as a condition precedent to reunion with the Anglican Church.[1] In these circumstances, what should Liberal Churchmen do? We have no hesitation in suggesting a plain answer. They should make a careful and determined effort to win over an influential body of opinion among Free Churchmen to the support of the principle of Establishment as an integral part of any proposal for a united national Church. We believe that there is much misunderstanding among Free Churchmen, based largely upon the political prejudices and controversies of the past, on this question of Establishment. The point of view of the Liberal Churchman is not understood, because it is not known. We believe that that point of view would now receive a fair hearing, except in irreconcilable quarters. We therefore suggest that a case should be prepared and privately circulated among a number of Free Church ministers and laymen of standing, with an invitation to meet an equal number of Anglican Liberals in conference, when a frank discussion of the whole subject might take place. If the conference should (as we hope and believe it would) result in a reasonable measure of agreement, a most useful piece of work would have been done and the report of the Conference could then be submitted to a wider circle. Thus, perhaps, might Liberal Churchmen strike an effective blow for the maintenance of that special relationship between Church and State in England which has come down to us as a great heritage from the past and which, rightly viewed and expressed, they believe may be of inestimable moral and spiritual value for the future.

2. *Ecclesiastical Courts.* This is a difficult and recondite subject, but one which is closely and vitally related to the security of truth, freedom and progress in the teaching of the Church of England. Religious Liberalism as such cannot be suppressed, but the position of a Liberal theologian within a particular Church may be rendered untenable. Such a man has nothing to fear from an enlightened religious public opinion,

[1] See article by the Rev. Dr. Scott-Lidgett, *Contemporary Review*, May, 1920.

but he has everything to fear from the dominance of a reactionary party within his own Church. What, then, is his greatest practical safeguard? Again we have no hesitation in suggesting a plain answer. His greatest safeguard (in the Established Church) is the existence of an absolutely impartial Appellate Tribunal, composed of lay judges whose jurisdiction is *not* limited to ecclesiastical causes—in other words, a tribunal composed of judges of the highest status and the widest judicial experience. From the point of view of the Liberal Churchman, one of the greatest benefits which Establishment has conferred upon the Church of England is that the ultimate appeal in ecclesiastical causes must be to the King in Council. These appeals are heard by the Judicial Committee of the Privy Council, assisted by Episcopal Assessors. This tribunal which, in point of status and jurisdiction, is perhaps the greatest law court of the world, entirely fulfils the conditions suggested above. But the jurisdiction of this court in ecclesiastical causes has long excited the hostility of a numerous body of clergy and ecclesiastically-minded laymen for the reason, apparently, that the judges of this court are not 'spiritual' judges, *i.e.* judges appointed under recognized ecclesiastical authority. The writer has elsewhere[2] called attention to the following passage in one of the *Life and Liberty* publications:

> 'The Judicial Committee of the Privy Council is a body which can hardly be taken seriously in these days, and an attempt to revive its activity would discredit the (Enabling) Bill in the eyes of many who have so far supported it.'[3]

In view of such a statement, it is encouraging to read a trenchant observation made recently by the Archbishop of Canterbury in an address to the Upper House of the Convocation of Canterbury upon the subject of the reform of Ecclesiastical Courts. As reported in the *Record*:[4]

> 'He referred to the establishment of the Judicial Committee of the Privy Council as the ultimate Court of Appeal, and incidentally mentioned that the attacks made on the decisions of that Committee were, in his judgment, humiliating in their form and discreditable to those who formulated them.'

[2] *The Nation*, November 8, 1919. *The Spectator*, November 15, 1919.
[3] *The Fellowship News*, No. 5, at p. 4.
[4] 6th May, 1920.

On this occasion the House passed the following resolution:

> 'That this House is of opinion that the reform of ecclesiastical courts urgently demands attention, and trusts that the National Assembly will find an early opportunity of considering the question with a view to action being taken either under the Enabling Act or in other ways so to amend existing procedure that discipline may be restored and maintained with the general goodwill of the Church.'

It is true that the latter part of this resolution refers only to amendment of procedure, but the opening expression, 'reform of Ecclesiastical Courts,' is very wide, and we believe that, once this question is introduced in the Church Assembly, a strong effort will be made radically to change the constitution of the final court of appeal. We would urge all Liberal Churchmen to read, in this resolution, a clear warning of what is coming. It is quite possible that the fate of Anglican Liberalism may depend upon that of the appellate jurisdiction of the Judicial Committee of the Privy Council in ecclesiastical causes. We therefore suggest that Liberal Churchmen should take some pains to understand what is at stake in this matter and to obtain, through the instrumentality of the Churchmen's Union, a clearly reasoned statement of the principles which they desire to see operative in any reform of Ecclesiastical Courts. They will then be in a much better position to inform and influence opinion in the assemblies of the Church and in Parliament.

We hope that this statement will suffice to indicate not only the need for timely action, but also the methods by which the Churchmen's Union can most usefully work in the practical interests of Liberal Churchmanship. The Union must very largely be what its members make it. It exists to promote a great cause, which is worthy of our best service. For its success we need the wisdom of age and the enthusiasm of youth. May these be happily combined in increasing measure! But let us take for our motto the words 'Be vigilant,' remembering that those who are opponents of our ideals will not fail to use the opportunities of intiative which the new Church constitution gives to them, and that much sooner than most of us suppose to be possible.

H. F. Walker.

WHAT IS GRACE?

By the Rev. JOHN GAMBLE, B.D.

AN eminent historian tells us that he once asked a class of school-children what was meant by grace. Not one in the class, however, volunteered an answer. He then perceived, he says, that he had put the question in a wrong form, and he asked the children whether they could name to him any objects which were graceful or full of grace. Immediately he received three replies. One child said that a lady was graceful, another said that a kitten was graceful, and a third said that a fern was graceful. Each of the children evidently understood by grace that economy and ease of movement by which we accomplish what we intend with the least possible effort. Such is the ordinary meaning of the word 'grace.'

The connection between the ordinary and the religious significance of the word is not difficult to trace. It is easy to pass from the charm conveyed by word or gesture to the disposition which delights in diffusing such happiness. If a graceful act or speech be one which pleases the eye or the ear, the disposition which prompts the act or speech will be called 'gracious.'

Thus when the English word 'grace' was chosen as the ordinary rendering of χάρις in the lxx. and the New Testament, this word followed its Greek equivalent in its changes of meaning. Χάρις (like the Hebrew חֵן of which it is the rendering) means sometimes (Ecc. x, 12; Lk. iv, 22) attractiveness of form or language, and sometimes the kindly nature from which the pleasing act or word proceeds. Thus God and Christ are 'gracious' or 'full of grace' because they desire the happiness of men. By a further development the gratitude awakened by the gracious act or word was also called 'grace.'

Christian usage added to the ideas contained in the Greek χάρις the further one of favour which was undeserved or could not be claimed as a right. It is this distinctively Christian meaning which it is here proposed to illustrate.

The prominence given to the word 'grace' in one of the best-known dialogues of Bishop Berkeley is very suggestive.

One of the speakers may be taken to represent a sceptic, and the other a believer. The first, after saying that grace is 'the main point of the Christian Dispensation,' confesses that he has no idea of what it is:

> 'At the request of a philosophical friend,' he says, 'I did cast an eye upon the writings he showed me of some divines, and talked with others on this subject, but after all I had heard or read could make nothing of it, having always found whenever I laid aside the word grace and looked into my own mind a perfect vacuity or privation of ideas.'

And then he adds, with some self-confidence:

> 'As I am apt to think men's minds and faculties are made much alike, I suspect that other men, if they examine what they call grace with the same exactness, would agree with me that there was nothing in it but an empty name.'[1]

To this the other speaker makes, as it seems to me, the best possible reply. He asks his interlocutor whether there are not other words which he thinks he understands but with regard to which he is in precisely the same position as he is in respect to the word grace. Can he, for instance, put any better meaning upon the word force than he can upon the word grace? He talks familiarly of force as if it were something that presents no difficulty. But what does he know of force except its effects? He sees the trees bending in the gale, the angry waves dashing against the breakwater, but the force which shows itself by these signs he cannot see. He judges that there is such a force because he sees its effects. Precisely so—the speaker proceeds—we see certain results taking place in the affairs of men. We see these results happening, not once, but frequently. They surprise us because we are not prepared for them and do not expect them. We trace them back, just as we did in the case of the wind, to an unseen force, and we call that force 'grace,' but we know nothing about it except its effects.

Let us then follow the clue thus given to us and ask whether there is any force or power whose effects in the natural world at once remind us of those spiritual results which we ascribe especially to grace.

Such a force, I think, there is. It is Nature's power of recovery. Wounds tend to heal. The body in disease strives

[1] Berkeley's *Works*, ed. Fraser, II, 295.

to recover its health. The trampled fields soon become green again. This healing, repairing power of Nature is as undeniable as her destructive power. If she destroys she also heals and saves. She sets herself at once to repair ruin even when the ruin is not her own work but the result of man's greed or folly.

Similarly when I look at the affairs of men I see a spiritual power at work which resists evil and strives to overcome it. As the evil gains in strength so I see the opposing power redoubling its efforts. As the tide of misery rises so I perceive a tide of mercy rising against it. This is not the result of any miracle. I do not see it once, I see it repeatedly. It takes place in a quite orderly fashion. For as soon as ever human sin and the misery consequent upon it reach a certain height, and become so plain that every eye can recognize them, then an extraordinary thing happens. A reaction begins. The human heart rises in indignant protest and says: 'This shall not continue'; 'Whatever the cost be this intolerable chain must be broken'; 'We cannot go on in this way and allow sin to breed ever more sin.'

The repairing, healing force which we thus see along the whole course of human history we call, in religious phraseology, the saving grace of God. It is a Divine and not a human agency, although it works by human instruments. It raises up human deliverers who lead their fellow-creatures out of the prison-house of misery, but without it they would be as powerless as the physician is to cure a disease if the healing power of Nature were not there to help him. It is not the physician —as he well knows—who cures the disease. The greatest physician never yet cured anyone. All the physician does is to put the patient in such a position that God can cure him, and the healing forces of Nature do their work. So the deliverer who rescues a man or a nation in the hour of their extremity would be the first to acknowledge that it was not he who effected the rescue but God who effected it through him.

Now if we mark the occasions which give the word grace its distinctive meaning in the New Testament, we find that these occasions are dark hours, times of extremity and crisis

in the affairs of men. Apparently destruction and death are near. The penalty has been incurred and it approaches with swift steps. But the very greatness of the need raises up a deliverer, and men, looking back upon the danger which they have escaped, upon the evil which had led them to the very brink of the precipice, can only make one confession and say: 'By grace have we been saved.' 'Where sin abounded grace did much more abound.' 'When the kindness of God our Saviour and his love toward man appeared, then, not according to our own doings or deservings, but according to his mercy, he loved us.'

It is the breaking of the ordinary sequence of cause and effect which makes us think of grace. If that sequence remained unbroken then indeed we should have little to hope for. The darkness would go on increasing and pass into hopeless night. The evil would go on gaining in strength and would work death. But the very extremity of the misery brings a remedy in the way I have described. The extent of the evil makes the evil unbearable. We are then led to see ways of escape which in smooth days would pass unheeded. We call upon our latent strength, which all along we had possessed but had not thought of using. The grace of God then comes and meets us. A human Saviour appears, and the darkest hour proves to be that before the dawn. So it was 1900 years ago. So it has been in reduced size since. So it will again be till the whole tale has been told.

The truth which I have thus tried to unfold should, I think, be present to our minds whenever we climb up into the prophet's watch tower. There are two things we should not then allow ourselves to forget. One is man's ability to learn and the other is the power which resides in suffering to teach. Man is the only one of God's creatures which, to any appreciable extent, is able to learn. But he is an indolent, apathetic creature. He only learns under compulsion. He remains in his accustomed grooves until he is compelled to leave them. But when the compulsion comes there is hardly a limit to what he can accomplish. Recent instances of this fact are still fresh in our mind and I need not dwell upon them.

These things we must never forget when we think of what

is yet to be. Many doleful prophecies have recently been made as to the future of civilization. These prophecies, I believe, rest for the most part upon one mistaken assumption. It is supposed that the future of the world must in all respects resemble its past. Because the masses of men into whose hands political power is passing have in the past cared for nothing except material wealth, it is assumed that material wealth must in the future be their only interest and their only concern. Thus there would be no room left in the world for any studies and pursuits except those which directly profit, and this would be the destruction of civilization. I cannot share these fears. The sins and miseries of the past are an open book which we are able to read. Misfortune has not lost its educating power. We may have to pass through the fires, but if we have we shall be saved even though it be by fire. God's grace, going out to meet man's need, remains, and we can build upon it.

So it is in our own case. When, let us ask, have been the really fruitful movements in our own history, movements when we have learned the secret of life and risen by God's help to some higher level of insight or achievement? They have been hours when the very foundations of life have been shaken and we have been compelled to face serious risks and to take hazardous decisions. It is these times of crisis which teach us what we really are and what God, unseen yet ever near, is. But for them we might have gone on indefinitely, playing with life, acquitting ourselves reasonably well, perhaps, but of little use to anyone. We have learned in the hour of extremity the power of Divine Grace.

Thus the grace of God forms the ultimate hope even of the most strenuous worker. He knows that he is but a humble fellow-worker with God, that without Him he can do nothing, and that he can never count upon His Presence with more assurance than in the hour of stress and strain. And as experience brings him accumulating evidences of this Gracious Power, so a devout gratitude moves him to fill his place in the world with simplicity and loyalty, to think but little of his own efforts or his own importance, and to recognize that living or dying his sufficiency can only be of God.

REVIEWS

CANON PETER GREEN'S THEODICY*

It is impossible to speak too highly of the tone and spirit of Canon Peter Green's attempt to 'vindicate the ways of God to man.' He is a trained philosopher, and yet uses a minimum of technicality. He really faces the problem, and does all that clearness of thought and persuasiveness of argument can do to recommend the solution which he adopts. It is the work of a great preacher, who is also a thinker. It is with the sincerest regret that I feel bound to say that, in spite of the excellent presentation, the solution seems to me a wholly impossible one.

What is that solution? There is, indeed, nothing original about it; it would be difficult for anyone, whatever his position, to discover a really original answer to that problem. Canon Green's is the traditional answer of modern orthodoxy stated with unusual clearness, logicality, and (I cannot but think) extravagance. It all turns upon an extreme theory of Free-will in the sense of the most uncompromising Indeterminism. God is, according to Canon Green, omnipotent in the most popular sense of the word. Only two limits are recognized to His omnipotence. He could not do anything which involves a contradiction, and he could not create goodness without the possibility of evil; and this is hardly a second limitation, for to do so would involve a contradiction; goodness which involved no possibility of sin would not be goodness at all. 'If there is no free-will, moral praise and blame become absurd.' 'A being who possessed no moral freedom would be a mere machine, and no fitting object for God's love.' 'As the essence of virtue lies in free choice, the idea of any man being *forced* to be good is a contradiction in terms' (p. 60).

Now I am not going to argue the question of free-will here; but I submit that, even assuming that the Indeterminist answer to that problem be true, Canon Green's position cannot be defended. For (1) even if there be such a thing as absolutely undetermined choice, it is impossible to regard as morally worthless *all* the moral good that is not purely dependent upon that free choice, or as morally blameless and unimportant all the moral evil that springs up in any other way. Moral goodness in part is obviously due to heredity, to environment, to the goodness of others. If such goodness is of no value, it would be of no use—it would, indeed, be impossible (as Kant expressly argued) to make others better. In so far as the example or influence of another made them better, their goodness would be no goodness at all. The whole Christian doctrine of Redemption (however understood) would become meaningless. Canon Green makes much of the doctrine of the Fall, though he sees that the fall which is to explain the world as it is cannot be a fall which took place at any historical moment in the development of man upon this planet. For him (as for Origen) the fall is a pre-natal fall. But any doctrine of the fall implies that one man's sin may be the cause of sin in another; and if original sin is really to be sin, the sin remains all the same. Granted, if you like, that *some* freedom is necessary for the highest kind of goodness, we do not think that the goodness which would not be but for somebody else's goodness has no value. We do not cease

* *The Problem of Evil, being an attempt to shew that the existence of sin and pain in the world is not inconsistent with the goodness and power of God.* Longmans, Green & Co. London, 1920.

to respect and value the goodness of a good man, because we can trace it to the goodness of a good father, a good mother, a good teacher; nor do we regard as morally unimportant the badness of the bad man, no matter how clearly we can trace it to heredity and a bad social environment. Of course the good act must be the expression of a good character, and it must represent a really good will, if it is to have any value. In that sense it must be free. Canon Green hardly ever seems to recognise the existence of any theory of Free-will except that of popular Indeterminism, or of any but the most materialistic and mechanical kind of determinism. He draws no distinction whatever between determination from within and determination from without. The alternative 'either free' (in the deterministic sense) or 'a machine' is wholly unjustified. Even biological organisms (as surely Canon Green would be prepared to recognize in other connections) are not mere machines; even unconscious organisms exhibit a striving towards an end which cannot be explained by mechanical determination from without; still more so, conscious organisms which are capable of being influenced by desires or motives. Least of all can we treat as a mere machine a rational being who is capable of being influenced by the desire to do his duty, by the love of his fellows, by the striving after an ideal. That some human beings are influenced by such motives, that their acts are the effect of their characters, is a fact which we can establish by observation and introspection, and we undoubtedly recognize a value in such characters and the resultant actions. To speak of such beings as machines is absurd: still worse is it to speak of men who so act as being, upon the deterministic view, 'forced to be good.' Canon Green here repeats the usual popular caricature of Determinism: he thinks of a man full of passionate love of humanity, and pathetically complaining that, in spite of his humanitarian sentiments and his excellent intentions, some strange influence from outside forces him to murder his grandmother. This is not what is held by a rational Determinist. The rational Determinist holds that there is all the difference in the world between acts (if they can be called acts) which result from external coercion, and acts which are really caused by the character of the agent, however we explain the fact that some agents have good characters and others bad.

Whatever may be thought of the truth or satisfactoriness of such a view, it is strange that Canon Green should hardly ever recognize the existence of this view of self-determination, as it has been taught by T. H. Green, Edward Caird, and most of the writers commonly described as Hegelian. That much of human goodness and badness, while it implies self-determination, is nevertheless ultimately due to causes other than the mere undetermined choice of the individual, Canon Green freely recognizes when dealing with the question of the fall. Whether the theory that all human goodness and badness is in the same case, springing from original character, environment, and in the last resort from the constitution of the universe is a true theory is a question which I will not discuss; what I feel sure of is this, and what (I think) most modern Libertarians would admit, is that, if this were so, it would not entitle us to say that there was no value in the good man and no unvalue in the bad. The best proof that the moral consciousness does not give this verdict is the fact that theologians have seldom applied this doctrine that moral goodness implies a real possibility of badness to the case of God. The only theologians who have done so are precisely those who have denied all intrinsic difference between good and evil, and reduced morality to

obedience to the arbitrary will of God. Assuredly Canon Green is not of this number. If the perfect goodness of God does not lose its value because He could not do evil, why should the more imperfect goodness of a man?

But moral evil is not the only evil in the universe. Sometimes, indeed, Canon Green does show a tendency to talk as if non-moral evil were not evil for all, and he repeats the frequent misquotation of Kant: 'The only good thing in the world is a good will.' But he does not formally maintain this thesis. He generally admits that pain is evil, but deliberately holds that all pain springs from the abuse of free-will. I am bound to say that he is very far from successful in this attempt. He nowhere makes any serious attempt to connect the sufferings of the lower animals before the evolution of man with his hypothetical pre-natal fall, except by a vague suggestion, based upon an extreme subjective idealism, that the human mind makes its own universe, and that therefore fallen and imperfect beings must make an imperfect universe. He does not attempt to show that all human pain in the world as it is is due to sin, except in so far as it is assumed to be necessary to the disciplinary character of life on this planet, and intended to contribute to the ultimate redemption of fallen men. And here I must note what seems to me a certain contradiction in Canon Green's position. When he deals with the suffering which is clearly not due to the fault of any particular person on this planet, the suffering is treated as penal or redemptive; it is justified because it tends to produce moral goodness. (He is not very clear as to his theory of punishment, and sometimes seems to assume the retributive view.) But when faced with the inequality in the distribution of suffering, the suffering which falls on the innocent, while the wicked flourish like a green bay tree, he becomes sceptical as to the disciplinary or penal or redemptive value of suffering, and seems to suggest that the capricious distribution of good and evil is really a good thing, or at least no evil. 'The longer I live the more convinced I am that evil is never overcome of evil.' And so he falls back upon the somewhat ambiguous assertion that 'a fallen race cannot possibly inhabit a perfect universe.' Obviously, if the race which inhabited the universe were fallen, the universe would not be perfect. But that does not show why it should not exhibit perfections other than moral perfections, or why it should exhibit the particular imperfection implied in the existence of pain, and of pain distributed in a way which has no connection with the conduct of the sufferers.

There is another difficulty which Canon Green dismisses too lightly. if the laws of nature are willed by God, then even those physical evils which are clearly due to somebody's fault are nevertheless willed by God: they could not happen without God's 'co-operation.' Even if every wound inflicted in the course of the late war could be traced to the wickedness of the Kaiser or of the German people, still unless God had willed the continuation of the laws of motion, and the physiological laws which connect wounds with pain may do, the pain of those wounds would not have been suffered. It is impossible, therefore, to say that these wounds are due to human sin and to nothing else. We cannot acquit God of responsibility. No doubt Canon Green may plead, as others who more candidly admit that God does cause pain, that the continued operation of such laws is necessary for the moral education of the human race; that in the end it conduces to the greatest possible good that men should have the power of affecting one another's happiness. But it is impossible to show

that there is any *contradiction* in the idea of a world in which there was no pain or less pain than there is in the present, or in which there should be more correlation between goodness and happiness, pain and badness, than there is in the world as we know it.

At bottom I agree with Canon Green's general position that we can only account for the existence of evil in a world governed by a God of Love by supposing that some evil is a necessary means to the good. Unlike the Canon, I should be prepared to extend this contention not merely to the possibility, but to the actual existence even of moral evil. Even if we assume his extreme Indeterminism, Canon Green (I presume) admits that God forsaw the fall; and if He did so, His responsibility is much the same, whatever we may think of the abstract possibility of a world without a fall. On either view the creation of a world in which moral evil was going to exist is only justified because it is a necessary means to an ultimate good. As regards physical evil, I can adopt a great deal of what Canon Green says as to the undesirability for morally imperfect beings of a world in which sin brought no evil on others, and in which there was not much evil to be struggled against. But Canon Green fails to recognize that this Theodicy requires a much stricter limitation of the idea of Omnipotence than he formally admits. 'I think even in this poor world of ours we are justified in saying that good children are a source of more joy than bad children are of sorrow, and that love of parents, relations, and friends brings a balance of happiness, even though we do sometimes have to sorrow for their evil deeds.' 'The ways of nature seem clumsy and cruel. So many seeds must be sown, so many young animals or birds or fishes born, so many must then be trampled out of existence, that only the best may remain . . . Yet it seems that, in a fallen and divided world, any advances in natural equipment can only be attained by such means' (p. 164). Surely it is quite impossible to show that there would be any *logical contradiction* in the special creation of the higher species without all this painful struggle. All such language implies the existence of a real nature of things which is not purely the outcome of the arbitrary will of God: *it implies that many things are intrinsically impossible besides logical contradictions.* Like Thomas Aquinas, Canon Green admits that 'Omnipotence' means the 'power of doing all *possible* things': but like him he goes on to say that for God all things are possible which do not involve a contradiction. He will not follow even such orthodox apologists as Butler or Paley in admitting that if we knew all, we should see that many things are as impossible as it would be for God to change the past or to alter the multiplication table, though they involve no logical contradiction at all.

And why this reluctance? It is clear that Canon Green is anxious to avoid any abandonment of the popular, traditional conception of divine Omnipotence. He wishes to be orthodox according to popular standards of orthodoxy. And yet it is instructive to observe that he does not really succeed in being orthodox. I will not insist on his abandonment of the Biblical account of the fall, for he would not pretend to sympathize with the older theories of Biblical inspiration. I will not say that Origen's theory of pre-existence and a pre-natal fall is really inconsistent with true Catholic orthodoxy: but it assuredly involves the abandonment of the popular theology to which, on other sides, Canon Green shows such an excessive deference. And at other points he entirely passes the limits of traditional orthodoxy. He declares that the Logos became incarnate 'not in B.C. 4 or 3, but "from the foundation of the world,"' a statement

which seems to imply a very unorthodox view of the Incarnation: where was the body of Christ before B.C. 4 or 3? And his explanation of the Holy Trinity is pure Tritheism. He speaks of the three persons of the Holy Trinity as 'distinct centres of Will, Knowledge, and Desire, functioning in and through one common nature' (p. 133). He makes the three Persons to be as distinct from one another as three human beings, each of whom participate in one common human nature. This is surely to make of God three distinct 'Minds.' But St. Augustine and St. Thomas and all genuine Monotheists declare that God is 'One Mind.' Far be it from me to note these formal heresies as a means of disparaging an honest attempt to think out a great problem. I only note them to suggest that, had Canon Green been less anxious to make his theory comply with popular conceptions of orthodoxy, he might have produced a result more likely to commend itself to philosophers, and at least as satisfactory from the point of view of orthodoxy as orthodoxy has been understood by learned Divines. Canon Green's attempt to account for all the evil of the universe as due simply and solely to the abuse of an undermined free-will seems to me a failure, but it will help equally honest enquirers to a better and more satisfying theory. H. RASHDALL.

THE BIBLE AND MODERN THOUGHT*

1. More than a generation has passed since a great French critic reassured those who saw a danger to religion in the scientific study of Scripture. His words should be written up in every theological lecture-room.

> 'Jérusalem est sortie plus brillante et plus belle du travail en apparence destructeur de la science moderne; les pieux récits dont on berça notre enfance sont devenus, grâce à une saine interprétation, de hautes vérités, et c'est à nous qui voyons Israël dans sa réelle beauté, c'est à nous autres critiques qu'il appartient vraiment de dire: *Stantes erant pedes nostri in atriis tuis, Jerusalem!*'

Yet, even now, to how many readers of the Old Testament does the reproach of the Apostle, that 'when Moses is read, the veil is upon their heart,' apply? And with no less injury to religion than in the case of those of whom St. Paul spoke. Not only does the misunderstanding of the sacred books consequent on the application to them of modern literary standards create a lasting atmosphere of prejudice—'Why,' people ask, 'should we be taught, when we are children, what we find, when we are grown up, to be untrue?': even more disastrous is the loss of their real values. For, while the New Testament is pre-eminently the book of Christ, the Old is pre-eminently the book of God and of human nature; so that it is the foundation on which the New is based. *The Bible and Modern Thought,* which has been critically revised in MS. by Professor C. F. Burney and Mr. C. G. Montefiore, and is intended for 'educated laymen, students, and ordination candidates,' is a work of exceptional distinction. 'The Old Testament scholar who would keep abreast of his subject must spread his nets wide if he is to gather in the available material for his studies.' The writer has done so. No English book covers the ground so adequately; or approaches the texts in a temper at once so scientific, so literary, and so religious. Chapters XIX, 'Messianic Hope'; V, 'Early Man and his Creed'; and XIV, 'Moral and Spiritual

* *The Bible and Modern Thought.* By Rev. J. R. Cohu, M.A., Rector of Aston Clinton, sometime Fellow of Jesus College, Oxford. 16/- net. John Murray, 1920.

Values of the Priestly Code,' may be mentioned as, respectively, examples of these qualities. It is to be regretted that the difficulties with which printers and publishers have at present to contend make high prices in the book trade a necessity. But, while general readers are no doubt affected by this, the importance of such works as Mr. Cohu's for students remains unaltered: and there are probably few bishops on whose list of books recommended to candidates for ordination *The Bible and Modern Thought* will not appear.

2. The secularist objections to what is, unfortunately, still the average teaching of the school and the pulpit are in general as valid as the conclusions drawn from them are the reverse. Deplorable and disastrous are not too strong epithets for this teaching. What a living writer describes as *le scandale des intelligences* is the besetting sin of organized religion. In England this applies in particular to Scripture instruction. The increased knowledge of the last half-century has brought about a revolution in our ideas which affects our whole outlook over the Bible.

> 'Evolution has given us a new knowledge of Nature which makes even the man in the street look askance at the Genesis Creation-story. Science, with its reign of Law, has taught men to pull a wry face at the word "miracle." Modern scholarship compels even the most orthodox to question some of the Bible's historical facts. The study of other creeds and their sacred books has opened out the long vistas of Comparative Religion; and proved that all religions, the wide world over, have the same roots, a strong family likeness; and that all claim a divine origin. Chief stumbling block of all, the morality of the Bible is at times imperfect. These moral and intellectual difficulties trouble, and should trouble, men to-day.'

They can be solved; and their solution is simpler than we suppose. But—it involves a certain amount both of learning and thinking; and the average man will neither learn nor think. The province of the teacher is to induce him to do both. He cannot—no one can—think for us; thinking is a vital function which no one can perform for another; we must think, as we must breathe and digest, for ourselves. 'Education is self-development under judicious prompting. The teacher is there to guide, watch, prompt, stimulate; the pupil must do all the rest.' If he will not, there is no help for it. The comments of the so-called religious press on Canon Barnes' recent sermon preached before the British Association are an illustration. All that can be said is, 'Ephraim is joined unto idols: let him alone.' And heterodoxy is often as unintelligent as orthodoxy. The difference between a criticism and a cavil is that the critic does, and the caviller does not, think out his question, and follow where the thought leads.

3. The late emergence of the individual from the group accounts for the late appearance of the notion of individual immortality in the Old Testament. This notion is not so much denied as absent, or below the existing horizon. 'Naturally, if a man has no distinct individuality on earth, he expects none in the world beyond the grave': and Hezekiah's estimate of the comparative values of our actual life here and now and its shadowy prolongation in the under-world (Isaiah xxxviii) does not differ materially from that of the Homeric hero:

> *βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ*
> *ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,*
> *ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.*

The latter form of existence was rather 'vegetating' than living. It was not till the third century B.C. that the belief in the survival of the individual became naturalized in Jewish religion; and then rather as a pious opinion than as an article of faith. Its origin is indeed speculative, not theological; it is the supreme achievement of the moral sense of men.

4. Mr. Cohu draws attention to the parallelism between the Priestly Code (c. 500 B.C.) and mediæval Catholicism.

> 'The Code views everything from the priest's standpoint. The high-priest is God's one vice-gerent on earth. Naturally, Temple, altar, priests, ritual, overshadow all else by divine decree. Not for man to question the reasonableness, the why or wherefore, of ritual, fasts, and feasts, New Moons, Sabbaths, foods allowed or forbidden, things clean or unclean, scales or kinds of offerings, ceremonial purifications, and so on,—one and all they are decreed of God Himself as His will and law; and any, the slightest, deviation from them is fraught with dire consequences.'
>
> 'The Priestly Code thus cuts across plain facts of history, is wholly based on theocratic motives and ideals, and throws back its own ideals into a remote past. Its symbolical ideas are transformed into tangible history, simply because its authors honestly believed that what is done, and ought to be done, in their day was always done by true Israelites in all ages.'

It is difficult not to think that Hilkiah and Ezra have much in common with Pseudo-Isidore; and not to quote against their methods and propaganda, 'In vain do they worship me, teaching for doctrines the commandments of men.' But it is undeniable that in each case there was a quickening of the sense of the supernatural, though in a deteriorated form; and that, while the Law gave us the Psalter and the greater Rabbis, Catholicism produced the *Imitation* and the mediæval saints. Must we conclude that a mixture or alloy is essential for a working religion? or fall back upon the solution of the pragmatist, that 'the one test of an institution, creed, or rite, is, Does it produce the frame of heart responsive to and receptive of the Spirit and Presence of God?' No: 'even should piety suffer, there is (says Harnack) a still more important interest than that of piety—that of truth' (*Dogmengeschichte*, Vol. II, p. 322). Yet 'all said and done,' Mr. Cohu tells us truly, 'religion is largely a matter of temperament; *i.e.* men are born High, Low, or Broad.' In his memorable treatise, 'The Mystical Element in Religion,' Baron Friedrich von Hügel has discussed the three elements in religion, the Institutional, the Mystical, and the Critical. They are not opposed, but complementary. None of the three can be dispensed with; a religion which excludes or overlooks any one of them is, in so far as it does so, distorted; and fails to present God in any recognizable shape to man. Yet no two men see their world, even in religion, in the same perspective; and the Gospel is above those temperamental differences, which, indeed, it unites in a higher synthesis. The mischief begins when temperament passes over into dogma, and Christians 'bite and devour one another' because of divergences of temperament which they have mistranslated into intellectually apprehended terms. For it is not the actual differences between Christians that separate them; it is the mismanagement of those differences. And in such subject-matter is not the scholar the true Pontifex, or Bridge-builder? Because, to adapt a wise saying of Selden's, scholars 'have ever been more temperate in their religion than the common people, as

having more reason—the others running in a hurry.' It is the misfortune of the Church of England, once the most learned Church in Christendom, that it is falling increasingly into the hands of persons, lay and clerical, rather of the latter than of the former type.

5. In this connection it is pleasant to quote Mr. Cohu's graceful and generous tribute to a great Scottish scholar, Professor William Robertson Smith.

> 'A critical genius, the father of English Bible-criticism at its soundest and soberest. His findings, with a few up-to-date corrections, are mainly ours to-day. Some scholars (*e.g.* Cheyne) openly claim him as Master, and avow their heavy debt to him; others seem unaware of the real source of their knowledge and inspiration. The last forty years have only cleared and paved the way this pioneer genius mapped out, so that it may be a public highway.'

This highway leads to Christ, who is the End of the Law. When will an English-speaking scholar do for the New Testament what Mr. Cohu has done so successfully for the Old?

ALFRED FAWKES.

DOMINE DIRIGE NOS*

Milton's description of the City of London accords with its place in the national history. 'The Mansion House of Liberty' strikes a note which the historian must re-echo as he surveys the story of the Metropolis. Mr. Mullins has told the story of London at once in a small compass and with admirable circumspection. He has traced the story of London from the dim outset on the shadowy line where mythology passes into history. From the Roman settlement to the Norman Conquest, when the citizens of London were powerful enough to secure peculiar privileges as the condition of their goodwill to the Conqueror; through the national prosperity but civic stagnation in the time of the Tudors, and the attempted absolutism of the Stuarts; to the attacks upon the city's privileges in the Eighteenth Century, and the history of the Commissions in the Nineteenth; —in all these phases the author remarks the loyalty or the independence, the passion for constitutional government or the generous espousal of popular causes, according to the needs of successive situations; and, through all, the great national services in consideration of which the City still retains a large measure of its ancient privilege.

Mr. Mullins devotes a chapter to Parish Government, and shows how the old Parish Vestries of 'Outer London' (now the 'County,' distinguished from the 'City' of London) have survived in the shape of the present Metropolitan Borough Councils. It appears that what really transformed the parochial units of Outer London into the County was the need for systematic drainage. The expanding and mutually impinging parishes acquired their first official union under a central administration through the medium of subterranean sewers. For the growth of London lay not in the expansion of the original City into the present County, but in the separate expansion of each of many units until their borders met. In the development of these parochial units the Church played a central part.

The continuous connection of the National Church with the City of London is not only solid in fact but far-reaching in sentiment. As West-

* *London's Story*, by Claud Mullins. 2/6. Bell & Sons, 1920.

minster seems to stand for the National Religion, so St. Paul's, the Cathedral of the Capital, might be said to focus the ecclesiastical life of the Empire. Of William FitzStephen's panegyric in the Twelfth Century much remains true to-day:

> 'Among the noble cities of the world that Fame celebrates, the City of London of the Kingdom of the English is the one seat that pours out its fame more widely, sends to farther lands its wealth and trade, lifts its head higher than the rest. It is happy in the healthiness of its air, in the Christian religion, in the strength of its defences, the nature of its site, the honour of its citizens, the modesty of its matrons; pleasant in sport; fruitful of noble men.'

The same pride of the citizen has inspired the author and informed the pages of *London's Story*. Well might the author have added the superscription: οὐκ ἀσήμου πόλεως πολίτης, *A citizen of no mean city.*

J. Worsley Boden.

THE BIBLE AND THE ADOLESCENT.

Three small books published by Macmillan and dealing with the Bible from different points of view may be grouped together under the above title.

In '*Sir Hobbard de Hoy*,'[1] Mr. Braley (Organizer of Religious Education in the Diocese of Southwell) gives us some very practical reflections on the religious training of the adolescent. The book has been put together from lectures given at Nottingham not to experts but to 'ordinary people' whose work lies among young persons. By the way, is there really no decent alternative to this unpleasant designation of boys and girls in their teens? The expression is perhaps just tolerable in the stodgy and technical pages of an Education Act, but we should like to see it banished for ever from ordinary speech. It reminds one inevitably of the aristocratic gentleman in *The Mikado* who could not bring himself to say 'how-de-do little girls, how-de-do young persons.' Nor is the word 'lad' very much better. No one thinks it necessary habitually to refer to girls of fourteen and upwards as 'lasses' (even 'flappers' is preferable) why then should boys of the same age be stigmatised as 'lads?' We might as well dub them 'youths' and be done with it.

It is no discredit to the author if we say that he is not afraid of saying the obvious and says it very well. The lectures were given to people who wanted not elaborate theories of education, still less high-flown disquisitions on psychology, but real practical help in the management of Bible Class or Club. If the reader looks for anything startlingly new in these pages he will be disappointed. Novelty is not the author's aim. But the book abounds in suggestions of a practical nature, the worth of which may easily be tested by each one for himself. There are some breezy exhortations to earnest people not to let their earnestness lengthen their faces—happiness is as important as holiness,—much sound advice on the need for a sensible attitude towards problems of sex, a refreshingly outspoken condemnation of Sunday School prizes as 'deadly enemies to a boy's religious development,' and a helpful treatment of prayer as the means to friendship with a living God.

Perhaps the point of greatest interest is the author's attitude towards the teaching of the Old Testament. The lectures were delivered to an undenominational audience and the lecturer has not been afraid to speak out. It may be that some of his hearers thought him over bold, while

[1] *Sir Hobbard de Hoy.* By E. F. Braley. (Macmillan, 1920. Price 4/6 net.)

others perhaps (the reviewer would have been among the number) may have wished that having gone so far in the right direction he had gone a little further still. If we may believe Miss Hetty Lee (in the June *Modern Churchman*) even small children are less ready to take Old Testament stories for granted than Mr. Braley appears to imagine. He is however undoubtedly right in his assertion that adolescence is a period of scepticism, and that much harm may be done by refusing to face facts and talk out difficulties at this period. There is need, we are told, for ' sound and sane ideas about inspiration ' ; it must be made perfectly plain that ' every word of the Bible is not necessarily literally true ' ; (this is, we think, to put the matter mildly !) Christians must recognise that the Ten Commandments were a code of laws for a ' half savage people,' nor must they forget that ' Christ never used the Old Testament as the final authority.' All this still needs to be said and is said well.

A useful parallel is drawn between the need for graded lessons in Sunday School and Bible Class and God's method of gradual revelation in the childhood of the race. When enumerating the different channels of divine communication—prophets, dreams, visions, Urim and Thummim—we could wish a word had been said by the author to show that all need not be regarded as of like importance. Similarly, the treatment of prophecy as direct prediction of Christ seems to require modification, and the assertion that Isaiah vii ' is regarded by some as foreshadowing a miraculous birth ' might well have been omitted. Nor perhaps is the phrase ' designedly and professedly incomplete ' an altogether happy description of revelation in the Old Testament. Is it not a mistake so to minimize the element of human discovery as to make it appear that, had He wished to do so, God could, so to speak, have forced the pace? With regard to Old Testament miracles we are rightly warned to emphasize their purpose and significance and not to insist on the acceptance of details. Should we be allowed by the author a similar liberty when dealing with the Gospels? When so much is said to establish the progressive character of Old Testament teaching it is a pity that we should be told to go to ' the old Book ' for an answer to present day questionings. This unfortunate expression might well be allowed to fall out of use. The idea of the Bible as a single book dies hard, and while it lives it is responsible for a vast deal of confused thinking and fallacious argument.

Dr. Lyman Abbott's book, ' *The Temple,*'[2] by an influential American publicist, is the final volume of a series of three by the same writer, and is now republished after an interval of ten years. Its object, according to the author, is ' to describe human nature,' its form is a collection of short papers on the work of the different members of the body—eye, ear, tongue, hand, feet,—together with other papers on imagination, conscience, intuition, reason, etc., the due exercise of which is necessary to the perfect life. Each paper has its text, and the whole forms a clear and practical exposition of the wise counsels of Scripture such as might be of great use to leaders of Bible Classes in need of material.

The last of the three volumes we are considering is of a character widely different from either of the other two. In ' *The Bible at a Single View* '[3] Professor R. G. Moulton is thinking of the Old and New Testaments neither as a library or stories from which may be satisfied the craving of the adolescent for hero worship, nor as a storehouse of texts from which to draw practical lessons, but simply as a great literature the main charac-

[2] *The Temple.* By Lyman Abbott. (The Macmillan Company, 1919. Price 5/6 net.)
[3] *The Bible at a Single View.* By Richard G. Moulton. (The Macmillan Company, 1919. Price 5/6 net.)

teristics of which it is essential to grasp before dealing with more detailed problems of criticism or interpretation.

The book deals with a side of Bible study too often unrecognized or neglected. To many a young man 'fed up with the Bible' as he hears it read in church, restlessly critical about the truth of this or that story in the Old Testament, or impatient at the well-meant attempts of his elders to get him to read 'a daily portion,' this masterly exposition of the main currents of thought running through the different books will come as a welcome and stimulating discovery. The reader will not find himself involved in moral reflexions, the question of the literal truth of the biblical narrative does not present itself, nor is there any attempt to define inspiration and to establish the superioriy of the Bible over other books. The Bible as a great literature is here left to make its own impression in the belief that 'literature holding truth in solution, not precipitated into system nor interruped by analysis, is the most powerful medium for the spiritual.'

The book contains a useful appendix on 'How to read the Bible' together with an actual outline of Bible study intended to familiarize the student with the general structure of the Old Testament.

W. Maurice Pryke.

A NEW VERSION OF THE PARABLES*

The Rev. and Hon. James Adderley's latest book is a translation and interpretation of eighteen of Christ's parables in terms of modern life. 'Of Ten Young Ladies and the Great War' is a modern version of The Ten Virgins; 'Of Mr. Hostice of Coldwater Lodge' deals with the Tares and the Wheat; 'Of the Beginning and End of Mr. Stultous' is the story of the Rich Fool. The re-interpretation is cleverly done and abounds with satirical and humorous touches.

The book is a brief re-statement of the Gospel of Galilee, mainly in its Lukan form, as it stands distinguished from the Gospel of Nicæa and the Gospel of Geneva. It displays the fundamental teaching of Jesus in his proclamation of the love of God, and in His readiness to forgive the penitent. It insists on the primal need not for accurate belief and correct ritual, but for the practice of those virtues which are the product of an honest and good heart.

Mr. Adderley says some sound things in his preface about preaching.

> 'From the vantage ground of a fortified rostrum we babble about creeds and the "attitude of the Church to social problems," but we seldom give much practical help to the poor harassed business man who has got to settle some intricate question of finance or commerce on Monday morning, involving, perhaps, some moral or spiritual decision which he does not know how to face; or to the shopman who knows that if he tells the truth he will probably be dismissed and starve.
>
> 'And all the while there stands the Master, our Master, with comparatively little to say about ceremonies or dogmas, or even about the particular sins which we so persistently denounce, but with a great deal to say about human life in general, with an unparalleled insight into the things that really matter, with an immortal phraseology and a power of dramatic expression which in a few words can lay bare a man's heart and paint his character.' (p. 12 *f.*)

The volume is admirably printed and cleverly illustrated.

* *Old Seed on New Ground*, by James Adderley. 7/6 net. Putnam's, 1920.

TWO NEW MAGAZINES

We have recently received the first number of two new magazines edited by well-known Churchmen.

Theology, a monthly journal of Historic Christianity, edited by the Rev. E. G. Selwyn,[1] and *The Pilgrim*, a quarterly magazine of Christian Politics and Religion, edited by Canon W. Temple.[2]

Theology is a strictly theological magazine and is suited for the parson's study. The *Pilgrim* promises to be more many-sided and will, we hope, find a place in the drawing-room, if that apartment has not entirely disappeared in the social revolution.

There is little doubt that the public is developing an increasing interest in religion, but whether having given up reading the Bible, they will be content to extend their religious reading beyond the Sunday newspaper and the problem novel by subscribing to a religious magazine remains to be seen.

The clergy would in many cases purchase these magazines, but they have no money to spare, and the profiteers seem to prefer to expend their substance on petrol and strikes.

[1] Published by S.P.C.K. Price 1/3 net, 15/- p. a. post free.
[2] Published by Longmans. Price 3/6 net.

CORRESPONDENCE

PAROCHIAL COUNCILS.

SIR,

On behalf of the Council of the Churchmen's Union, I hope you will allow me to offer two observations upon the draft 'Measure' which is to be submitted next week to the Church Assembly by the Committee appointed for that purpose.

We assume that the draft measure bearing the name of Lord Wolmer, which was open to very grave objections, has been withdrawn, and that the Committee's draft will alone be considered.

While expressing a general approval of the proposed measure, we desire to point out one very serious and one minor defect.

The incumbent is required (Section 14) to consult the Parochial Council 'concerning the services of the Church, and particularly concerning any important changes which he may propose to make in such services. And if, after such consultation, the Council shall be opposed to any such change, they shall have the right to make representation to the Bishop in respect thereof.' But no power is given to the Bishop to prevent the incumbent from making the change, or to interfere if the change is made without such consultation as is directed. Nor is any power given to the Parochial Council to compel the incumbent to make changes even when the existing manner of conducting the services is illegal. We are of opinion that the Council should be authorised to make representations to the Bishop (*a*) when they desire a change which the incumbent is unwilling to make, or (*b*) when a change has been made without consulting them. We suggest, therefore, that some such words as the following should be inserted in the fourteenth clause:—

'And the ordinary shall have power, if he thinks fit, by order in writing, to require the incumbent to make a change desired by the Parochial Council, or to abstain from making a change to which they object. Provided that nothing in this measure shall prevent the incumbent from

discontinuing an illegal mode of conducting divine service without consulting the Parochial Council, or compel him to make an illegal change which they desire, or authorise the Ordinary to compel him to make or abstain from making such an illegal change.' The latter sentence sounds paradoxical: but in substance it answers to a very real need. At the same time we suggest that, where such changes are concerned, a two-thirds majority of the Council should be required.

As regards patronage, it is provided (Section 8) that in the event of a proposed presentation being objected to by the Parochial Council, the Ordinary 'may,' after consulting a permanent Board of Assessors to be constituted for that purpose by the Diocesan Conference, 'refuse to institute.' We suggest that the power of refusal should be conferred only in cases where the objection is upheld by a majority of the Assessors.

M. G. GLAZEBROOK,
Chairman of the Council of the Churchmen's Union for the advancement of liberal religious thought.

32 GEORGE STREET,
HANOVER SQUARE, W.

THE REFLECTIONS OF TWO LAYMEN ON THE MODERN CHURCHMEN'S CONFERENCE.

SIR,

Since I have come into touch with the Churchmen's Union I have several times heard those who are giving their lives to Church work or theological study question whether such efforts as those of the Union make any appeal to the 'man in the street.' All workers in religion, whether Modernists, Traditionalists, Roman Catholics or any other class, are conscious of the gulf that separates Church and Public; they all feel that the fact that neither they nor any other group have yet succeeded in enlisting the sympathy and co-operation of the general public, is a partial condemnation of all modern religious life. The masses are not in any religious organization, and discerning people cannot fail to realize that all our social life to-day is suffering from the absence of response to the appeal which religion should make. Some religious workers idealize this or that political movement, but the facts remain that all political groups reflect the lack of idealism in the world to-day, and that society is on a lower ethical level than would be the case if the appeal of the churches met with a greater response. This being so, what contribution does the Churchmen's Union bring towards the establishment of nobler conditions? What are the chances of success for the efforts of those workers in religion and theology who fearlessly accept modern knowledge in all its branches?

Probably all Modernists realize that the masses are more easily won by an appeal to their emotions than by an appeal to their intellects. There must be many members of the Churchmen's Union who when reading of the proceedings at the Anglo-Catholic Conference in London this summer felt at least a momentary longing for a Churchmen's Union Conference capable of winning a similar amount of public attention. But our Union is treading a different and more difficult path. Coming away from the Modern Churchmen's Conference at Oxford, I at least felt convinced as a layman that the Churchmen's Union is finding the universal and more lasting method of appeal.

Laymen like myself know from experience, especially if we have served in the forces during the war, that the fundamental reason why the masses pay little heed to religion and churches is because their ever-growing

understanding is not satisfied by the appeal that is made to them. They are apt to ignore the churches and to set aside the Bible simply because of a feeling, often almost unconscious, that both merely belong to a world that is past. Educated, and in a greater measure, semi-educated, men and women are estranged from religion by the conventional teaching that the stories of the Bible must be interpreted in the same manner as the description by a reliable eye-witness of a football match. To me it has been a revelation that there are men in the Church of England whose religious faith and whose loyalty to the Church are strengthened, and not shaken, by the discoveries of science and history. We laymen can never even hope to be able to re-state traditional dogmas or to interpret Biblical events for ourselves. But the fact that the Church of England includes men whose zeal for both the Christian religion and the Church of England is increased by scientific and historical studies, that fact has only to be better known for a very powerful movement Churchwards to set in. To listen to the fascinating paper of the Rev. J. C. Hardwick on 'Modern Conceptions of the Universe' was to feel that at last a key is being found to unlock the door through which the masses can be led back to religious life. Walking back from the meeting that morning I said to myself that there would have been no need for books by army chaplains on the Church's failure, if our chaplains had put Religion and the Bible before their soldier-congregations in such a way as to appeal to their intelligence and conscience rather than to their credulity and emotions.

The 'man in the street' does not realize that the literal interpretation of Biblical stories is no essential preliminary to church-membership. Not realizing this, he prefers to be independent of the Christian appeal and ignores the inspiration and guidance which religion offers; only too often his consciousness of the failings of the traditional clergyman and his ignorance of the existence of Modernism induce in him a Pecksniffian sense of superiority and conceit. As the 'man in the street' realizes that Modernism in religion is a powerful force and that in Modernism the Church of England is leading, the lamentations about an irreligious age will grow fewer. Progress is inevitably slow and doubtless those upon whom rest the responsibilities of leadership have evil moments of pessimism. None the less the key for which all churches are seeking is being found.

CLAUD MULLINS (Barrister-at-Law).

SIR,

Although Oxford has been called 'the home of lost causes,' I went there to learn of a new cause—the inception of a New Reformation, which, like the former, is one which has begun in the Church itself.

As the New Learning of the Renaissance produced the Reformation, so it seems to me the new ideas of Science must in their turn produce another Re-formation of the theological outlook. The former Reformation was mainly brought about by Literature; the present one has been incepted by Science.

I know nothing of formal Theology, yet every scientific man who loves God has to make a working Theology for himself, in which, although the old concepts are retained, they have to be readjusted and restated in modern terms.

All knowledge is relative. Knowledge for man can never be absolute. Truth is absolute, but our approach to it must ever be relative.

I did not hear much of actual Science in the papers or discussions, but I noted that they were for the most part permeated by the scientific spirit.

The objection to presenting Religion, as does ordinary orthodoxy, in terms of Pre-Copernicanism to scientific thinkers, and to young people who have even a tincture of science, is that it causes scientific nausea.

The average man does not think and that is why he wants his theology like his medicine, nicely done up with definite instructions as to how and when it is to be taken. This is why progress must be slow and why the quack is so rampant in both the medical and clerical professions, and among quacks I include in both professions many duly licensed and respectable practitioners.

But after all, the quest for God—to which theology can only be the nurse or handmaid—must be personal; we must each work out our own salvation. As was so well said by one of the speakers, 'the recorded experiences must be self-verifying.'

To me, it has been consoling to find that so many readers and speakers have arrived at the same stage as myself, and that we meet on the crest of the same ascent out of the plains of confusion, although we have reached the crest by such totally different routes.

As a stranger I was apprehensive lest the speakers should prove so iconoclastic that there would be a lack of reverence in the treatment of traditional views. For although youth may boast of infallibility, and pride itself on intolerance to beliefs that have been sacred to past generations, yet as I grow older I find myself becoming more tender, more respectful, and more sympathetic to views which, however crude and unsatisfactory to me, must ever remain dear to those to whom they have been the means by which our Lord has revealed Himself. But I rejoice that I found at the Conference that 'more of reverence' of which Tennyson speaks.

Much of the incompleteness and crudity in traditional forms of belief is made tolerable when one tries to see them in their historical environment, and remembers that however carefully and scientifically we may recast and reform our presentments of belief there will always remain for us the same need for hope and faith.

Some will ask: What has the scientific spirit left us? It has left us the Old Testament in which the gradual revelation of God to man can be seen: a New Testament arranged in its proper historical sequence, in which the Spirit of God can be witnessed: a historic Jesus whose beauties shine out the brighter and whose character wins more love and devotion than that of the traditional Jesus who has so often obscured the real Person in whom we believe. And what have we really lost? We have really lost only a belief in an infallible book just as the older Reformers lost their belief in an infallible Church. Poor human nature, so fallible, but always asking for the infallible! In a word, we have found that the Living God can no more be imprisoned within the leaves of a book, however greatly inspired and however necessary for spiritual growth than the living Christ can be imprisoned in the sides of a monstrance, however beautiful and however much adored.

THOMAS CARR, M.D.

EPISCOPAL LAWLESSNESS.

SIR,

In the very interesting article by the Rev. W. A. Cunningham Craig, under this heading, contained in your August number, it is said that 'there are two ways in which a person who wishes to be married in church may proceed, either by obtaining a licence or by banns,' and it is pointed out that in the case of a divorced person, either though he or she be the inno-

cent party, the first way is entirely barred, as all bishops refuse to permit the issue of licences, and the second way is open to the grave difficulties mentioned in the article.

There is, however, a third way—not referred to in the article—which is free from these difficulties. It is made legal and effective by the following enactments:—

(1) By Section I of 6 and 7 W. c. 85, an Act for Marriages in England, it is provided that, 'whereby any law or canon in force before the passing of the Act, it is provided that any marriages may be solemnized after publication of banns; such marriages may be solemnized in like manner on production of the Registrar's certificate as thereinafter provided'; and (2) by Section 36 of I Vict., c. 22, it is enacted 'that the giving of notice to the Superintendant Registrar and the issue of the Superintendant Registrar's certificate, as in the said Act' (that is the Act for Marriages in England), 'and by this Act provided, shall be used and stand instead of the publication of banns to all intents and purposes, where no such publication shall have taken place, and every parson, vicar, minister or curate in England shall solemnize marriage after such notice and certificate as aforesaid, in like manner as after due publication of banns, provided always that the church wherein any marriage according to the rites of the Church of England shall be so solemnized shall be within the district of the Superintendant Registrar, by whom such certificate as aforesaid shall have been issued.'

Under the Registrar General's directions issued to Registrars of Marriages, they are directed 'not to attest any notice for a marriage in a church without first being assured that the consent of the incumbent thereof has been obtained.' I do not know by what authority he has given this direction, but so it is.

These enactments came under consideration in the year 1850 in the case of *Regina v. James Denison* (*Reports*, vol. 2, p. 1).

The Vicar of Bedford Leigh, in Lancashire, was indicted for refusing, as was alleged, to celebrate the marriage of two persons who had obtained a certificate under the above enactments. The prosecution failed because it was not satisfactorily proved that a definite request or demand to celebrate had been made to the vicar, although it appeared that the ground on which he was unwilling to perform the ceremony was the absurd one that the parties, a mere boy and girl, had not been confirmed and were living in a concubinage.

A relative recently told me that he had on one occasion celebrated a marriage on production of a Registrar's certificate.

It is perhaps worth noticing that under the Divorce Bill, which has recently been passed by the House of Lords, the existing law which requires an incumbent, who himself objects to celebrate the marriage of an innocent party in divorce proceedings, to permit another clergyman to celebrate will be repealed, and the obligation imposed on such incumbent will be removed. I think this is to be deprecated.

May I conclude by putting a question? What is the law by which a bishop is bound? Suppose a bishop were to give his sanction, or to raise no objection to the performance in a church in his diocese of the mass according to the Roman Use and in the Latin language, could he or the celebrating priest be censured or otherwise dealt with punitively? What would be the procedure? A judge of the High Court who misdemeaned himself would be removed by addresses to the Crown from the two Houses of Parliament.

W. WHITWORTH.

JUNIOR MEMBERS OF THE CHURCHMEN'S UNION.

SIR,

On the last day of the recent Oxford Conference, the Committee arranged a meeting to consider details of future policy. Many useful suggestions were made as to possible directions in which the work of the Union might be developed, and it is in connection with one of them that I now ask your favour in inserting this letter.

It was felt that some steps should be taken to ensure that the Council of the Union might be kept in the closest possible contact with the particular difficulties and aspirations of the younger members. Nothing but admiration was expressed—or, I believe, felt—for the devotion with which our leaders have in the past borne the brunt of the fight for the recognition of Liberal principles in the Church of England; at the same time it was pointed out that since, from the nature of the case, the members of the Council must usually be elder men whose names are known to the general body of members, it was inevitable that they should in consequence be less directly at grips with some of the problems which loom largest in younger minds.

As chairman of the meeting at Oxford, it was my duty to bring the proposal before the Council on October 21st. The Council expressed their cordial sympathy, and asked the Organizing Secretary, Miss Nussey, and myself to make arangements for the formation of a Committee to represent the younger members. Unfortunately, questions of age cannot be settled by examining lists of names, and therefore I am forced to ask members who are less than 35 years of age to send their names to me at the address below, as the first step towards the formation of the proposed Committee.

66 WESTWOOD ROAD, SOUTHAMPTON. C. F. RUSSELL.

[We regret that much correspondence has been held over owing to lack of space.—ED., *Modern Churchman.*]

DONATIONS TO RIPON HALL

The Principal of Ripon Hall acknowledges with thanks the following donations to the Hall :—

BUILDING FUND.—Lady Lubbock, £2; Sir John Barran, Bt., £10; Miss Amy Hill, £5; Rev. W. C. Allan, £10 10*s.*; Dr. F. B. Jevons, £10.

LIBRARY FUND.—Rev. J. E. Kelsall, £10; Oxford Modern Churchmen's Conference Committee, £10.

EXHIBITION FUND.—Rev. A. Pannell, £1; Mr. and Mrs. Forrest, £5; Miss M. Maude, £2; Rev. J. M. Creed, £3 3*s.*; Rev. J. E. Kelsall, £20; Miss J. Minet, £5; S. R. Schofield, Esq., £5; Miss M. K. Body, £2 2*s.*; C. A. Yates, Esq., £1; W. B. Gordon, Esq., £2 2*s.*; Miss Helen Barlow, £2; Rev. A. C. Jennings, £1; Mr. and Mrs. H. A. Garnett, £2; Rev. C. and Mrs. Bass, £1; Mrs. Simpson, 10*s.*; Miss K. Glasgow, £2; Miss Steel, £1; Mrs. Morley Horder, £1; G. G. Coulton, Esq., £1 1*s.*; Miss E. Dowell, 5*s.*; Miss F. M. Bayton, 10*s.*; Miss Staple, 5*s.*; Miss Corry, £1 1*s.*; Miss E. G. Ronalds, 5*s.*; Miss M. Ronalds, 5*s.*; Mrs. Radford Sharpe, 5*s.*; Ripon Hall Chapel Collection, £3 6*s.*; Conference Collection at St. Giles', Oxford, £4 3*s.* 7*d.* Total, £125 13*s.* 7*d.*

CHURCHMEN'S UNION NEWS

The Council met at the Church House on Wednesday, October 21st. Fifty-four new members were admitted. Mrs. Michelmore was co-opted in place of Miss Irene Hubbard, who had resigned. Three committees were appointed :—

(*a*) To consider the question of Ecclesiastical Courts.

(*b*) To report upon the best means of dealing with the situation caused by the increased cost of printing *The Modern Churchman.*

(*c*) To make a public statement about some defects in the 'measure' which Lord Wolmer will propose to the Church Assembly for the constitution of Parochial Councils.

The following were elected to serve on the Conference Committee for the next twelve months :—Miss Allen, Miss Barber, Mrs. Michelmore, Miss Nussey, Mrs. Reith, Mr. Bagenal, Mr. Emmet, Canon Glazebrook, Mr. Major, and Mr. Russell.

The Council invited Mr. Russell and Miss Nussey to form a committee representing the junior members of the Union (say, under 35), which may from time to time represent their views to the Council.

Hertfordshire Branch.—At a well-attended meeting held on Friday, October 22, at the residence of the Hon. Secretary (Mr. H. F. Walker), the Rev. Canon Papillon presided, and the Rev. W. Fairlie Clarke, Vicar of St. Andrew's, Watford, read a paper on 'The Lambeth Impulse to Liberal Churchmanship'; pointing out that in the reports of the various committees there might be found, not perhaps open advocacy, but tacit acceptance of many of the positions for which Liberal Churchmen contend, as expressed, *e.g.* in the statement of 'Aims of the Churchmen's Union.' On the whole, the omens to-day were much more encouraging than in the past. Satisfaction was expressed at the action taken by the Council to have a statement put out in regard to Ecclesiastical Courts before the first meeting of the National Assembly.

Bristol Branch.—On Tuesday, October 5, a meeting was held in the Chapter House of the Cathedral, the Dean of Bristol in the chair. The attendance was very satisfactory. A lecture was delivered by Miss Helen Wodehouse, Ph.D., Professor of Education in the University of Bristol, entitled, 'The Education of the Soul.' The first part of the lecture was based on experiences furnished by pupil teachers as to the more and the less profitable elements in the teaching they had received in religious knowledge. Generally speaking, the results were more satisfactory in infant schools than in higher classes. There was generally a dislike and dread of learning Scripture by rote, and a great appreciation of freshness and variety. It seemed advisable to allow the teacher, where possible, to draw up his or her own syllabus. The second part of the lecture dealt with religion in a more general way. The character of religious experience in the child and in the uncivilized man were examined and compared. The lecturer insisted that education should be directed to develop rather than to implant the religion of the individual. A brisk discussion followed.

ERRATUM: In the September *Modern Churchman*, p. 334, l. 9, for

uncorrupted Teutonic conception of things, everybody of per-

read

their existence, with the theory that the recognition of 'per-

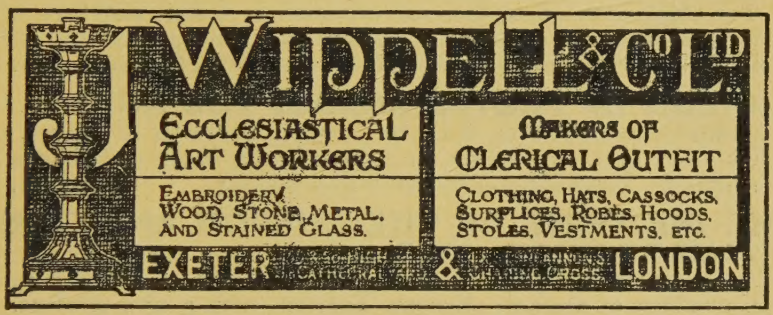
The Sheldonian Shorthand and Typewriting Offices, 45 Broad Street, Oxford.

(Behind the Post Office. No front shop). Tel. 500.

CONDUCTED BY A PRACTISED WRITER:

Prize Essayist and Magazine Editor.

Prospectus on Application.



TUITION BY CORRESPONDENCE

Special Courses for

SERVICE CANDIDATES.	CENTRAL ENTRANCE.
DEACONS'.	DURHAM L.TH.
PRIESTS'.	LONDON MATRIC.

B.A., LL.B., B.C.L., B.Sc., B.Com.,

B.D.

At Lond. Univ. B.D. Hons. our Students have **Headed the List on Seven Occasions.**

For Prospectus, Successes, Specimen Lessons, apply DEPT. M.C.2.

Wolsey Hall, Oxford

FROM MR. MURRAY'S LIST.

THE BIBLE AND MODERN THOUGHT.

By the Rev. J. R. COHU, M.A.,

Author of 'The Evolution of the Christian Ministry,' etc. To state frankly, and to meet, the difficulties of the modern man respecting the Old Testament Scriptures is the object of this book. Mr. Cohu's fresh, suggestive, and stimulating pages gives an amount of information and enlightenment which could hardly be found elsewhere. **16s.** net.

PERSONAL RELIGION AND POLITICS.

By W. H. CARNEGIE, M.A., Sub-Dean of Westminster Abbey; Rector of St. Margaret's, and Speaker's Chaplain of the House of Commons. The object of this book is to call attention to certain problems which the circumstances of the times invest with urgent interest, and to help in dealing with these problems intelligently and effectively. **6s.** net.

A CHAIN OF PRAYER ACROSS THE AGES.

Compiled by S. F. Fox, M.D., B.S. Forty Centuries of Prayer, 2000 B.C.—A.D. 1917. Arranged for daily use with Index of Subjects and Authors. Third Edition (Seventh Impression). **3s. 6d.** net.

THE DOCTRINE OF THE CHURCH AND CHRISTIAN REUNION.

The Bampton Lectures, 1920. By the Rev. A. C. HEADLAM, M.A., D.D., Regius Professor of Divinity in the University of Oxford. SECOND EDITION, with a new Preface. **12s.** net.

JOHN MURRAY, Albemarle Street, LONDON, W.1.

CHARLES LISTER BRADLEY, M.A., B.Mus.

(Chaplain of Magdalen and New College, formerly Precentor of Peterborough Cathedral),

GIVES LESSONS IN

VOICE AND SPEECH CULTURE,

PUBLIC SPEAKING AND READING.

105 WOODSTOCK ROAD, OXFORD. or **c/o WEEKES & CO., Hanover Street, LONDON, W.1.**

PRINTED AT THE HOLYWELL PRESS, OXFORD.